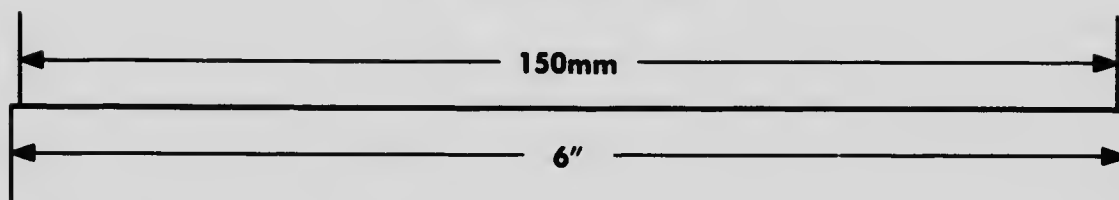
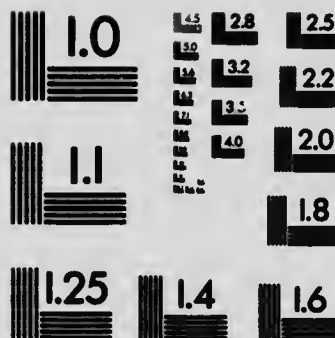
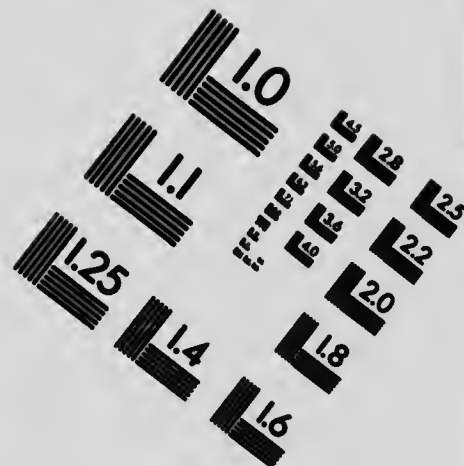
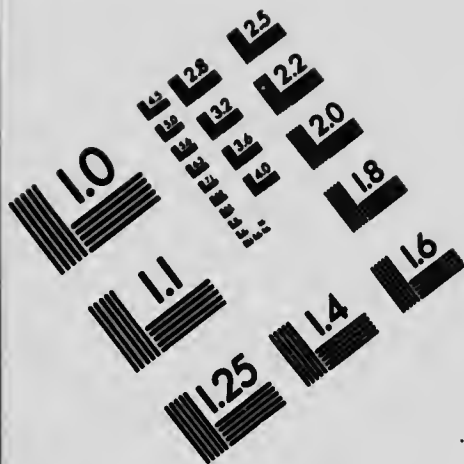


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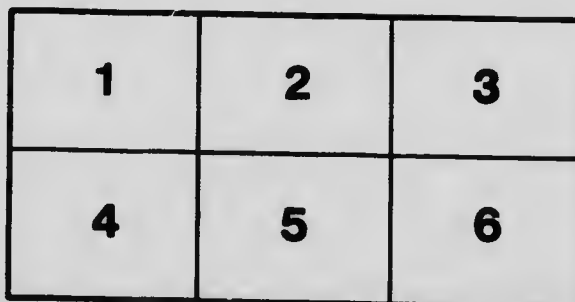
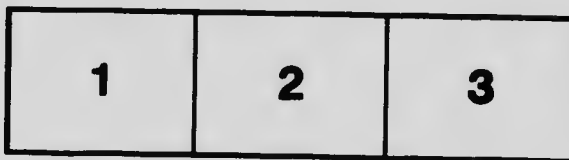
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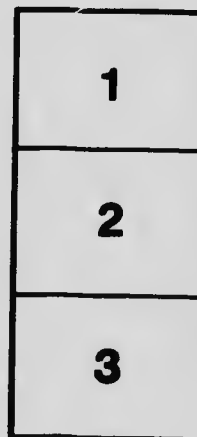
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The Genesis of Churches.







TRINITY CHURCH, NEW YORK.

Genesis of Churches

IN

THE UNITED STATES OF AMERICA,
IN NEWFOUNDLAND

AND THE

DOMINION OF CANADA.



BY

James Croll.

AUTHOR OF "THE MISSIONARY PROBLEM" :

"THE NOBLE ARMY OF MARTYRS, ETC."

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TO

HIS GRACE THE MOST REVEREND

Randall Thomas Davidson,

D.D., D.C.L., P.C., &c.

Lord Archbishop of Canterbury,

Primate of all England and Metropolitan,

WHOSE RECENT VISIT TO CANADA AND THE UNITED STATES
OF AMERICA—THE FIRST VISIT OF THE HIGHEST
DIGNITARY OF THE CHURCH OF ENGLAND
TO AMERICA—WAS THE OCCASION
OF UNPRECEDENTED IN-
TEREST TO

THE CHURCHES OF THE NEW WORLD,

THESE PAGES ARE,
WITH VENERATION AND RESPECT,
DEDICATED.



Preface.

The writer of these pages does not aspire to enter the domain of Church History. His endeavour has been only to ascertain as accurately as possible the origin, and, in a general way, the progress, to a limited extent, of the churches and congregations herein dealt with.

In prosecuting his investigations, he has derived information from many sources. Elaborate Church Histories have been carefully studied, and a large amount of periodical literature laid under tribute. The "Schaff-Herzog Encyclopedia," New York, 1888, in four volumes, edited by the late Dr. Philip Schaff, has furnished much of the information respecting churches in the United States; and Castell Hopkins' "Encyclopedia of Canada," Toronto, 1898, in five volumes, has been useful in what appertains to the Canadian Churches. The historical sketches in both of these standard authorities were contributed by well-known and well-informed representative ministers of the respective denominations.

Grateful acknowledgements, more fully set forth in the appendix, are due to a very large number of ministers

Preface

and laymen in the United States and Canada who furnished the author with much valuable local information, by which side-lights have been thrown on the subject in hand, and also on kindred topics, such as the references to some of the early pioneers of Christianity in this country, the founding of Missionary Societies and Sunday Schools, and the important, if not always palatable subject of *Statistics*. Without the aid of these friends, so kindly given, this work, such as it is, could not have been undertaken. To one and all of them we can only express our deep gratitude, and ask them to accept our cordial thanks.

Most of the illustrations have been selected with a view to showing some of the best types of the various styles of church architecture on this continent. A few of them, on the other hand, are deemed chiefly interesting from the historical associations with which some of the older churches are distinguished. It is confidently hoped that the excellence of the pictures will go far to compensate for the manifold imperfections of the letter-press, of which none can be more acutely sensible than

THE AUTHOR.





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Introduction.

In this comprehensive volume—unique in its scope and treatment—the author has laid his fellowmen under renewed obligation by bringing together in these pages a mass of interesting information to be found nowhere else: and he wields a facile pen.

It is now forty-seven years since he first entered the field of authorship. Based on his prize Essay on the county of "DUNDAS," his volume bearing that title was published in 1861. It had for its chief aim the encouragement of agriculture in the historic District in which he resided, and the elevation of the ideas and aspirations of the farming community. This was before the days of Agricultural Colleges, and the phenomenal success of this first venture was demonstrated by the fact that the Board of Education for Upper Canada acquired the greater part of a large edition for distribution as prizes in the public schools! This led the way, which has been somewhat followed elsewhere, but which all patriotic citizens would like to see followed more generally throughout the Dominion—to the composition of monographs preserving memorials of the early history of each county while some of the early settlers are still alive.

Our Author, however, did not in that work confine himself to matters local, but went farther afield, embracing a sketch of the early settlement of America, and of Canada in particular. The studies thus indulged in seem

Introduction.

to have determined, in a measure, the direction taken by his subsequent literary efforts, giving his mind a bias towards History, which led to the publication of his "Missionary Problem," "The Noble Army of Martyrs," "The History of Steam Navigation" and other books. He has written a great deal, of great value, but as things go at present in Canada, it is not likely that he has made money by the productions of his pen. He has, however, achieved a far higher result—he has done much to enhance "the public good."

One of his publications in the early sixties of last century was the compilation of a "Historical and Statistical Account of the Presbyterian Church of Canada in connection with the Church of Scotland," all the congregations of which he had visited in person, as Agent for that Church, obtaining the materials for his work on the spot, thus preserving much interesting and valuable ecclesiastical information. This undertaking still further tended to indicate what direction his future studies should take, and this Book of GENESIS is the full fruition of his literary labours in this behalf. It was a large task he set himself when he determined to trace the origin and progress of the several Christian denominations in all North America—a task that might seem appalling to many a younger man. But there is evidence everywhere of an enthusiasm which is not always given to authors of less mature years.

The writer apologizes for the failure of his eyesight. Tradition has it that Sophocles, when he was about the same age, composed his "*Oedipus at Colonus*," perhaps his finest play, to prove that he was no dotard, when the

Introduction.

charge of incompetency to manage his estate was made against him by his own son; and so this volume demonstrates that whatever dimness may have come to the author's eyes, his natural force otherwise has not abated. The difficulty has been to keep the volume within the limits the author had assigned to it. It would have been easy for him to obtain materials that would swell the book to triple its size, and many other church edifices and congregations than those embraced would have fittingly found a place in it. But it will be conceded that if a selection had to be made, good judgment has been shown in making it. Pre-eminence, of some sort, worthy of mention, all had that are included, and the law of proportion has been well observed in the amount of illustration and space given to the genesis of the several religious denominations of the continent.

The catholicity of the volume is one of its special charms. Its impartiality is clear, like that of Virgil in his great Epic when he resolved "*Tros Tyriusque multo discrimine Agitur*"—All should be treated with equal justice. No one could gather from the book that its author is a Presbyterian Elder, and was for twenty years editor of a denominational magazine. Even when so employed he was wont to speak of other churches in the language of charity; and that he impressed with his catholicity the numerous correspondents with whom he had to communicate in order to obtain the information contained in his book is manifest from the response he received and the co-operation he secured.

Luckily for himself and for the common weal, Mr.

Introduction.

Croil did not make the mistake men in their advancing years have sometimes made, of cherishing a dream of delightful idleness after being released from the exactions of business. When retiring from regular work, he has up to old age kept his sympathetic interest in affairs alive and found occupation congenial to himself and useful to others. In no way could he have used his talents and means to better purpose than in writing for "the public good." Mellowed by the spiritual experience of fourscore and six years, prejudices, if he ever had any, laid aside under the influence of the lengthening shadows, in this survey of the religious realm of the continent, he has recognized the fact that after all the fear of God is the main thing in human life. He chose a fit theme for contemplation and treatment at the approach of sunset and the evening star.

A word must be added regarding the manner in which the artists and printers have done their share of the work. The illustrations, taking them as a whole, are of a very high order. They greatly embellish the book and readers generally will linger over them with interest. Then the Messrs. Lovell have excelled themselves as to the workmanship they have put on the volume, which may truly be characterized as *de luxe*, whether regard be had to the quality of the paper or of the type employed in its make-up.

ROBERT CAMPBELL, D.D.

ST. GABRIEL MANSE,

MONTREAL, July 1st, 1907.

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Churches in the United States

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Page 55, for Wertz's Congregation, read *Wentz's*.

Page 130, second last line, for 1639 read 1659.

Page 156, for Knights of St. John read *Knights Templar*.

Let Us Forget.

Let it be mentioned that the thirteen Anglo-American Colonies declared their Independence at Philadelphia on the 4th of July, 1776, at which time the entire population was scarcely three millions; that the Independence of the American Republic was acknowledged by the British Government in the treaty of 1783; and that the existing constitution of the United States went into operation on March 4th, 1789, by the inauguration of General George Washington as President.

It may be added that the original thirteen states have now increased to forty-five in number, with seven "Territories" awaiting promotion; that the continental population of the United States, as ascertained by the census of A.D. 1900, was 76,303,387; including 8,840,789 negroes, 266,760 Indians, 119,050 Chinese, and 85,986 Japanese. At the present time the entire population is estimated to be from eighty to eighty-five millions.

The American decennial census does not tabulate the statistics of the churches, but from other reliable sources, it is estimated, approximately, that the number of ministers of all denominations in the United States is about 160,000; of churches, 208,000; and of communicants, 32,284,000.

Of the twenty-six Presidents of the United States,* five were Episcopalians, viz.—Washington, 1789 and 1792; W. H. Harrison, 1841; John Tyler, 1841; Zachary Taylor, 1849; C. A. Arthur, 1881. Five were Presbyterians,—Andrew Jackson, 1829 and 1832; James K. Polk, 1845; James Buchanan, 1857; Benjamin Harrison, 1889; Grover Cleveland, 1885 and 1893. Four were Methodists,—Andrew Johnson, 1865; General Grant, 1869 and 1873; R. B. Hayes, 1877; William McKinley, 1897. Two were Congregationalists,—John Adams, 1797; John Quincy Adams, 1825. Two belonged to the Dutch Reformed Church,—Martin Van Buren, 1837, and Theodore Roosevelt, 1901. Millard Fillmore, 1850, was a Unitarian; James A. Garfield, 1881, was a member of the Church of the Disciples.

* See "Journal of the Presbyterian Historical Society," Philadelphia. Vol. III. p. 356.



ST. PATRICK'S CATHEDRAL, NEW YORK.



The Roman Catholic Church.

FROM A.D. 1565.

THE Genesis of this Church in the United States is not easily ascertained: it is probable, however, that its history commences with the Spanish settlement of Florida in the year 1565, when St. Augustine, the oldest city in this country, was founded. The Catholics of that time are known to have been subject to the Bishops of Santiago de Cuba, founded in 1574, and so continued till the erection of the See of Havana in 1787.

The Church in its government is divided into dioceses, under archbishops and bishops appointed by the Pope, and deriving Apostolic succession from consecration by other lawfully constituted bishops. In its origin it was formed by the extension of the dioceses of Seville and Rouen, and the vicariates apostolic of England and London.

The nucleus of the British Colony in Maryland was the body of English settlers, some two hundred in number, who came overseen in 1634 with Leonard Calvert, a brother of the first Lord Baltimore, and who acted as his lieutenant till his death in 1647. George Calvert, the first Lord Balti-

more, who obtained a grant of all the territory now included in the State of Maryland, had before that time embraced the Roman Catholic faith. He died in 1632, before the deed was legally executed, and the charter was issued in the name of his son Cecil, or Cecillius, in whom was vested the government of the colony. The charter explicitly guaranteed the civil and religious liberties of the colonists, and their exemption from English taxation forever. Bancroft, the historian, says that "Cecil Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first in the history of the Christian world to seek for religious security and peace by the enacting of justice, and not by the exercise of power—recognizing the rightful equality of all Christian sects." This great man died in 1676. As time went on, the tide of immigration from England gradually increased in volume, and the Protestant population correspondingly increased in numbers and influence, so that during nearly the whole of the Colonial period the Roman Catholics fell into disrepute, and were subjected to like severe restrictions and disabilities as prevailed in England in the eighteenth century. For many years they were forbidden to build churches, and their worship was conducted in small chapels, under the same roof as the residence of the priest. So severe were the laws in many of the colonies, the testimony of a Roman Catholic could not be used in the courts of justice. But during Bishop Carroll's incumbency, and largely through his prudent administration and influence, these extreme measures were greatly modified. With the institution of the Republic

The Roman Catholic Church.

19

in its present form, and the subsequent flow of immigration from Ireland and Germany, the Church entered on a new era of its history and made very rapid progress.

The oldest Roman Catholic body of population in the United States is to be found in New Mexico; they are of Spanish and Indian origin; the white portions of the people are descendants of the first settlers, who occupied the country about the year 1580, who, though expelled about a century later, soon afterwards returned. The seven thousand expatriated Catholic Acadians, who refused to take the oath of allegiance to the British Government in 1755, were scattered in poverty over the then thirteen colonies, chiefly in Louisiana and Maryland, where some of their descendants can still be identified. Kentucky was largely settled by Catholics from Maryland. The Church there was organized by the Rev. Father Radin Nerinecx, and Bishop Flaget, with the English Dominicans. The French priests of Kentucky frequently visited the old French settlements in Indiana, Illinois, and Michigan, as well as the Catholics in Boston and those scattered throughout New England.

In New York, a few Catholics settled during the proprietorship of James II. as Duke of York, but under subsequent rulers they disappeared—penal laws preventing the entrance of priests. Pennsylvania was more liberal. Catholics were among the earliest settlers there, and the priests sent to them succeeded in winning over some Protestants. When the German immigration began in Pennsylvania, many of the newcomers were Catholics, whose priests visited New Jersey and New York before the Revolution.

Churches in the United States of America.

All the French Catholics in North America were at first subject to the jurisdiction of Bishop Laval, of Quebec, whose See included the French settlements from Maine to Louisiana. The English Catholics, on the other hand, were subject to the English Vicars-Apostolic, until the Rev. John Carroll, D.D., was appointed the first Prefect-Apostolic of the United States, in 1784. Dr. Carroll was born in Maryland in 1735; he was ordained to the priesthood at Liege; was appointed Vicar-Apostolic of the Roman Hierarchy in 1786, and was consecrated in England, the first Roman Catholic Bishop of Baltimore, in 1789, when his See included the whole of what is now the United States of America. He became Archbishop in 1815, and in that year he died, December 3rd, in the eightieth year of his age.

Among the eminent prelates since Dr. Carroll's time may be mentioned Archbishops Spalding, of Baltimore; Hughes, of New York; and Henri, of Milwaukee; Bishops England, of Charleston, and Bruté, of Vincennes; Archbishop Kenrick, of Baltimore; Bishop Cheverus, of Boston, and Bishop Flaget, of Bardstown and Louisville. To these should be added, as *facile princeps* in his day, the late Cardinal McCloskey, of New York, who became Bishop of Albany in 1847, Archbishop of New York in 1864, and was created the first American Cardinal by Pius IX in 1875, and received the Red Hat from Leo XIII in 1878. Cardinal McCloskey enjoyed the respect of Protestants and Catholics alike, and did much for the extension of his church. Under him the churches in New York increased from seventy to one hundred and seventy, and the num-



ROMAN CATHOLIC CATHEDRAL, BALTIMORE.

22 Churches in the United States of America.

ber of clergy from a hundred and fifty to four hundred. This distinguished prelate was born in Brooklyn in 1810, and died in New York in 1885. In the following year, Dr. James Gibbons, Archbishop of Baltimore since 1877, was created a Cardinal. His Eminence is the author of "The Faith of Our Fathers" (New York, 1874) which has reached a very large circulation. It was not until the year 1810 that bishops were appointed in Boston, New York, Philadelphia and Bardstown, Kentucky.

The most important theological seminaries are those in Baltimore, founded in 1791, at Emmittsburg, Maryland; at Troy, N.Y.; one near Milwaukee, Wis.; one at Cupe Girardeau, Missouri; and one at Niagara Falls. Besides these there are innumerable educational institutions conducted by the various societies—the Jesuits, the Redemptorists, the Benedictines, the Franciscans, etc., etc., to which must be added many convents, schools, hospitals, asylums and other charitable and benevolent establishments.

Missions among the North American Indians have existed from the earliest colonial period. Hundreds of Catholic priests have lost their lives in efforts to convert the Indian tribes, and the work is still maintained with characteristic assiduity. But there is no distinctively Foreign Mission Society, as we understand the term, in the United States. Nor does there seem to be any organized effort to reach the Negroes of the South, many of whom, however, are cared for by local societies, and chiefly by "The Sisters of Providence"—a community of colored women who have long been in charge of Catholic Schools.

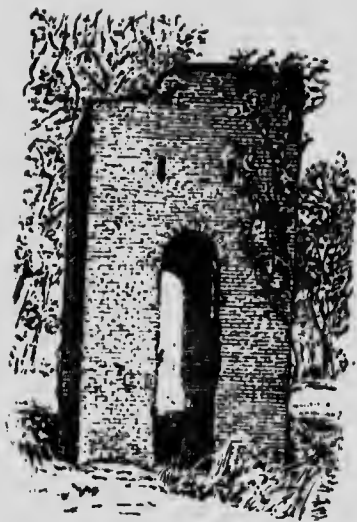
The Roman Catholic Church.

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The foundations of the first cathedral were laid in Baltimore in 1806, by Bishop Carroll; it was completed in 1821, and consecrated by Archbishop Bayley in 1876. No church in the United States has witnessed so many consecrations of bishops and ordinations of priests, as have taken place in this cathedral; of the 1,256 priests ordained by Archbishop Gibbons, 586 received holy orders within its walls, and three prelates were invested with the insignia of cardinalate rank beneath its dome. At the celebration of the centenary of this venerable fabric, in 1906, there were present no fewer than thirteen archbishops, eighty-six American bishops, and vast numbers of the clergy. St. Patrick's Cathedral in New York, built of white marble, is one of the most striking ecclesiastical edifices in America.

In 1904 the Roman Catholic Church in the United States was reported to have 13,422 regular ministers, 11,065 churches and a total membership of 11,887,317; but in the absence of any government returns or other authoritative data, these figures must be regarded as only an approximate estimate of the Church membership which is held to include all who have been baptized in the Roman Catholic faith, or who attend its worship more or less regularly. (See *Schaff-Herzog*, vol. III., p. 2,062, *et seq.*)

Each archbishopric, with the diocese of the suffragan bishops, forms an ecclesiastical province. On the vacancy of a see, the archbishop and bishops of the province select three priests, whose names are sent to Rome, and from that list the Pope usually chooses one, who is appointed to the vacant see.



THE OLD CHURCH TOWER AT JAMESTOWN.



ST. LUKE'S, ISLE OF WIGHT COUNTY.
THE OLDEST CHURCH IN AMERICA.

The Protestant Episcopal Church.

FROM A.D. 1577.

IT is claimed that the first Church of England service in the United States was held by Sir Francis Drake's chaplain at Drake's Bay, California, in the year 1577, and it is known that a clergyman of the Anglican Church accompanied Sir Walter Raleigh, in his unsuccessful attempt to colonize Virginia two years later, and that he baptized an Indian chief, and also Virginia Dare, the first white Christian born in America.

The Rev. B. F. De Costa, rector of St. John the Evangelist's Church in New York, writing in the Schaff-Herzog En., pages 746-748, gives a full and interesting account of the origin of this church, and confirms its claim to priority. The work of colonization was commenced both in Virginia and in New England in the year 1607. We learn from Encyclopedia Britannica, that under the auspices of the "London Company," the first permanent settlement of the English was made at Jamestown, Virginia, in May, 1607, by a party under the leadership of the famous Captain John Smith, who had for his chaplain the Rev. Robert Hunt—"the first of a line of faithful ministers by whom the Gospel was preached in America, as in the Church of England." The first place set apart for public worship was a tent made of old sails, with unhewn trees for seats. The pulpit consisted of a bar of wood nailed to two trees; it was

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used until a little log church was built, which was burned when little more than a year old, and was replaced by Lord Delaware in 1610 by a wooden building—sixty feet by twenty-four feet—which was destroyed during the Bacon Rebellion in 1676. In 1632 the congregation had so increased that a brick church was built in an adjoining district, which came to be known as St. Luke's Church, in the Isle of Wight parish. That building seems to have been occupied continuously for public worship up to the year 1833, when it was used by an Episcopalian minister at a marriage ceremony*. After remaining unoccupied by its owners for more than half a century, about the year 1890 it was restored, and services are now held regularly in it, by the rector of Smithfield. St. Luke's seems to be unquestionably the oldest Protestant Church edifice, still in use, on the Continent of America.

Another parish named Middle Plantation (subsequently Williamsburg) was also laid out in 1632, about six miles from Jamestown. The first church erected at this point was completed in 1683, and dedicated by Rev. Rowland Jones, January 6th, 1684—"being ye Epiphany." That building being found inadequate for the use of the parish, a commodious brick church was erected on the same site in 1715, which still survives and is known as *Bruton Church*, in Williamsburg, Virginia. Interest in this venerable fabric has recently been revived by the offer of His Majesty, King Edward VII., to present a Bible

* See Frank Leslie's Sunday Magazine, 1885, p. 276.

The Protestant Episcopal Church

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to the church, "which will commemorate the three hundredth anniversary of the establishment of English civilization with the English Church at Jamestown, and is given to Bruton as the successor of the church at Jamestown, and the Court Church of Colonial Virginia." Rev. Wm. A. R. Goodwin, Rector of Bruton Church, to whom we are indebted for this information, states that the Bruton Church has been longer in continuous use than any other Episcopal Church in America. He adds that the name was given to the parish in honor of Thomas Ludwell, who, according to the inscription on his tombstone, was born in Bruton, Somersetshire, England, and died in 1678.

In this connection it is remembered that Captain John Smith, the founder of the colony at Jamestown, was born in Lincolnshire in 1579; that he was captured by the Indians, and condemned to death by Powhattan; that he owed his life to the intervention of the chief's daughter, Pocahontas, and that he became the principal person in the colony. To complete the romance, it is added that Pocahontas was converted to Christianity, and was married to John Rolfe, an English gentleman. Parson Hunt was a son of Rev. Robert Hunt, Vicar of Reculver, Kent, and was educated at Trinity Hall, Cambridge. He was chosen, with the approval of Archbishop Bancroft, to accompany the first settlers to Virginia. The expedition sailed from Blackwall, December 19th, 1606, and after a tempestuous voyage of over four months, they sighted land on the 26th of April. On May 13th, they landed at the head of what is now called Delaware

28 **Churches in the United States of America.**

Bay, where they encamped, and founded the first English Colony in the now United States of America. On the 21st of June, the Holy Communion was celebrated for the first time by Englishmen in America, in the little log church that had been built through Mr. Hunt's efforts, and which was burned in the following year, when good Pastor Hunt lost all his library, "and all he had but the clothes on his back." And he did not long survive the catastrophe.*

Mr. Hunt's immediate successor at Jamestown was the Rev. Mr. Bike, who came over in a vessel with Sir Thomas Gates and Sir George Summers, in 1810. An old chronicle, referring to his arrival, has the following pathetic statement: "He caused the bell to be rung, and such as were able to crawl out of their miserable dwellings repaired thither that they might join in the zealous and sorrowful prayer of their faithful minister, who pleaded in that solemn hour for his afflicted brethren and himself, before the Lord, their God. . . . Pestilence and famine at this time threatened to exterminate the colony." It is doubtful if there was any native American rector at Jamestown prior to the revolution. Subsequent to the year 1669, when the capital was removed to Williamsburg, Jamestown was a very deserted place, and the intermittent services held there were of a missionary character, rendered by clergymen living elsewhere, usually in Williamsburg. The Rev. James Madison is spoken of as coming from James City Parish. He doubtless held

*See Dictionary of National Biography, London, 1891. Vol. 18, p. 227.

The Protestant Episcopal Church.

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services for the people left at Jamestown while President of the William and Mary College, of which he had been a student. He subsequently became Bishop of Virginia. Mr. Goodwin, the present rector of Bruton Church, Williamsburg, was inducted to his charge in 1903.

Coming now to the New England Settlement, Mr. De Costa describes the landing of a party of English immigrants on the coast of Maine, on August 9th, 1607, when a sermon was preached and the first New England Thanksgiving observed. At this time a colony was commenced at the mouth of the Kennebec River, where the Rev. Richard Seymour regularly conducted the service of the Church of England, "which was familiar to the savage ear on that coast long before the arrival of the *Mayflower* at Plymouth." Bishop Clark, of Rhode Island, says that the oldest Episcopal Church in New England is St. Paul's, Wickford, erected in 1707. Trinity Church, Newport, R.I., which was built in 1725, "then acknowledged to be the most beautiful edifice of timber in America," is said to be still standing, and well preserved.

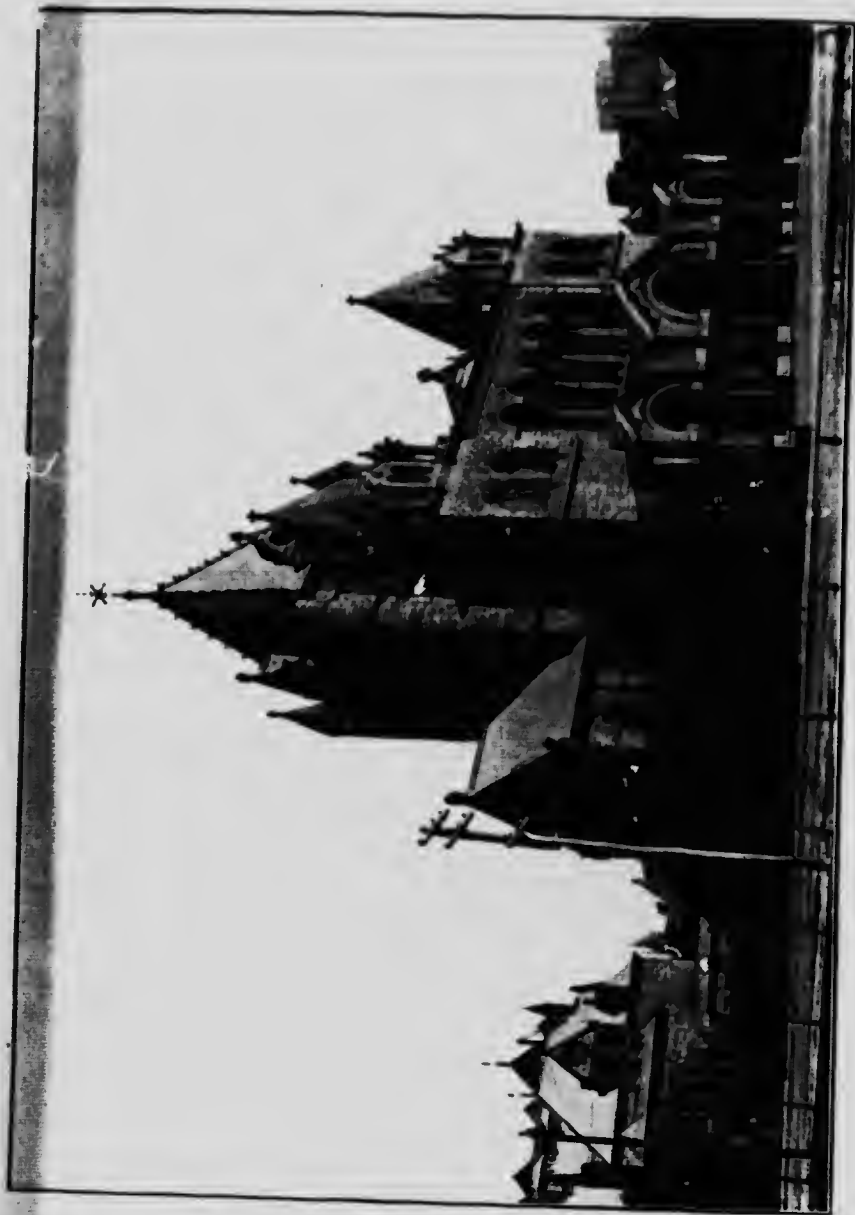
The Church of the Pilgrimage, at Plymouth, Massachusetts, stands to-day on the site of the one in which Miles Standish is said to have worshipped in the long ago, when the faithful were summoned to matins and evensong by the war-like beat of the drum, when leaden bullets were accounted current coin, and when ministers preached with loaded muskets leaning against the pulpit-rail, ready to ward off an attack by the Indians, while a sentinel stood at the church door to give warning of their approach.

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St. Paul's Chapel, Trinity Parish, erected in 1766, is said to be the oldest church edifice in New York City. *Trinity Church* there, an important factor in the history of the Protestant Episcopal Church, was founded in 1692; the first church was erected on a site granted by the British Government in 1697; this was destroyed by the great fire of 1776. The next building, which was not completed till 1788, stood until 1839, when it was pronounced to be unsafe, and was replaced by the existing handsome Gothic edifice. Trinity Church is said to be the wealthiest ecclesiastical corporation in the United States. The parish is an extensive one, having five or six flourishing chapels in affiliation with the parent church, which has its rector and eight or nine assistant ministers. It supports numerous parochial and industrial schools, a working-men's club, an infirmary, and many other benevolent and philanthropic institutions, besides contributing liberally to missionary enterprises. The Rev. William Vensey, formerly a Presbyterian minister, was its first rector. During the stormy period of the revolution, many of the clergy of the Protestant Episcopal Church adhered to the Royalist cause, and were in consequence driven from their parishes and their personal property was confiscated, so that the close of the war found the Episcopal Church a wreck. Among the ministers thus ostracized was the Rev. Charles Inglis, D.D., Rector of Trinity Church, who became the first bishop of Nova Scotia in 1787.

The annual revenues of Trinity Church are said to exceed \$500,000. The adjoining graveyard, occupying a

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TRINITY EPISCOPAL CHURCH, BOSTON.

large space in the very heart and centre of the business quarter of the city—throbbing with commercial activities—is computed to be worth “a mint of money,” but in terms of its incorporation it can never be sold, nor can the dead of many generations, who lie there, be ever disturbed, until “The last trumpet shall sound, and the dead shall be raised incorruptible.”

The first Bishop of the Protestant Episcopal Church was the Rev. Samuel Seabury, a native of Connecticut, and a graduate of Yale College, who for many years suffered persecution for his adherence to the Royalist cause and had ministered to a small congregation on Long Island. At the close of the war, he went to England, seeking consecration from Dr. Moore, then Archbishop of Canterbury, but, owing to political complications, he was unsuccessful. In his extremity he had recourse to friends in Scotland, and on the 14th of February, 1784, in the chapel of Bishop Skinner's house in Aberdeen, he received consecration at the hands of three “non-juring” prelates and became the first bishop in America, and held his first ordination service August 3rd, 1785. He died February 25th, 1796, in the sixty-seventh year of his age.

Rev. William White, D.D., and Rev. Samuel Prevoost, D.D., were consecrated bishops at Lambeth in 1787. Dr. White was a man of remarkable administrative ability, under whose wise guidance, during forty-nine years, the Protestant Episcopal Church became one of the most honored and influential institutions in America. That Church has now 100 Bishops, 5,400 clergymen, 773,261 communicants, and 2,319,783 members. As yet, there is



ST. PETER'S CHURCH, TACOMA.

neither archbishop nor primate. The senior bishop at present is the Rev. Daniel Sylvester Tuttle, of St. Louis, Missouri, who presides at the triennial conventions of the Church. He was consecrated the missionary bishop of Utah in 1867. Perhaps the brightest ornament in this church, in our time, was the late Dr. Phillips Brooks, Bishop of Massachusetts, not inaptly styled, "The prince of preachers"—whose sermon from the words, "The spirit of man is the candle of the Lord,"—like Caird's "Religion in Common Life,"—winged its flight around the world. Trinity Church, Boston, is held to be, without doubt, architecturally, the finest and the most beautifully decorated of any church edifice in New England. The congregation was founded in 1728, and in 1735 the first church was built. This was a wooden building; in 1828 it was replaced by a substantial stone structure, which continued to be the home of the society until it was destroyed by the great Boston fire in 1872. The present splendid edifice was erected in 1877. Phillips Brooks was rector of this church from 1860 to 1891, when he became Bishop of Massachusetts, and strangers more often inquire for Phillips Brooks' church than for Trinity. This eminent prelate died on January 23rd, 1893, in the fifty-eighth year of his age. It was the writer's privilege to hear him preach his famous sermon in Westminster Abbey, on the fourth of July, 1880, when he talked like a father as to the kindly relationships that should ever exist between the British people and their offspring in America.

St. Paul's Church, in Kent County, Maryland, was

The Protestant Episcopal Church.

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founded in 1693. Trinity Church in Dorchester County, Maryland, is also one of the many early churches, built of English brick. Good Queen Anne presented the Bible and Prayer Books to this church, which are still preserved as precious relics of the olden time, as is also a cushion said to have been used by Her Majesty at her coronation.

One of the oldest churches in Louisiana is St. Martin's on Bayou Teche. It was the sanctuary of refuge for the exiled Acadians, and tradition persists in saying that Longfellow's mythical "Evangeline" was buried under an oak tree in the old graveyard.

In Tacoma, situated at the head of Puget Sound, in the State of Washington, is St. Peter's Episcopal Church, the oldest in the town, and claims to have had the oldest bell-tower in America. The little church itself was erected by Bishop Morris in 1872-3, to take the place of an earlier chapel built in 1777 for the use of the Indians and traders, who were then the only inhabitants of that part of the country. The bishop found a gigantic fir tree—nine feet in diameter at the base—standing upon the lot that was given him as a site for his church. To remove it would have taken much time and money, so he had it cut off at forty feet from the ground, and utilized it for a bell tower. The ivy planted at its base climbed the tree rapidly, and soon enveloped it in a mass of ever-green foliage, and in the end it crept into the belfry and so smothered the bell as to render it useless; it was then found that the tree was too much decayed to furnish any longer a safe barn for the bell, which was removed to

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safer quarters a year or two ago. But, as appears in our illustration, the old ivy-covered tree is still there, the admiration of antiquarians, and an object of interest to many visitors.

If not so numerous as some of the other American churches, the Protestant Episcopal surpasses them all in the maintenance of its autonomy—the only offshoot from it being the *Reformed Episcopal Church*, organized in 1873, which has on its roll about one hundred ministers, and ten thousand communicants. The separation took place in consequence of summary proceedings taken against several ministers accused of fraternizing with non-Episcopal churches, more particularly in the cases of Rev. T. H. Tyng, Jr., in 1867, for preaching in a Methodist church; the Rev. J. P. Hubbard, for exchanging pulpits with a Baptist minister, in 1868, and Bishop Cummins of Kentucky, for partaking of the Holy Communion in common with various ministers, during the meeting of the Evangelical Alliance in New York, who was condemned and ostracized for so doing, with the result that he, along with a few other clergymen and laymen, withdrew, and on December 2nd, 1873, organized themselves as a separate church.

The Protestant Episcopal Church supports some twenty-five theological schools and colleges. Its domestic and Foreign Missionary Society has wide ramifications throughout the United States; in Mexico, Africa and China. It was the first Protestant Church to commence missions in Japan, which it did *sub rosa*, when as yet the edicts forbidding any foreigner to set foot on the soil of



CATHEDRAL OF ST. JOHN THE DIVINE. NEW YORK.

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Japan, on the pain of death, had not been abrogated. The pioneer missionaries were, Rev. John Liggins and Rev. C. N. Williams, who commenced work at Nagasaki in the year 1857.

The oldest parish in the *District of Columbia* is that of Fairfax, which includes Alexandria—eight miles from Washington. It was founded in 1765. Christ Church, Alexandria, was completed in 1773. General Washington was one of its first vestrymen, and his pew, marked by a silver plate, is retained as a precious relic in its original form. Within the limits of Washington city, another *Christ Church*, erected in 1795, is the oldest Episcopal Church edifice in the capital.

A GREAT CATHEDRAL.

The Protestant Episcopal Cathedral of St. John the Divine, now in course of construction in New York, will probably be, when completed, the largest, the finest, and the most costly church edifice on the Continent of America. The corner stone of this great edifice was laid in December, 1881, by the Rt. Reverend Henry C. Potter, Bishop of New York, under whose auspices the work was undertaken "with a view," to quote from his published statement, "of providing a sanctuary for the polyglot citizens of New York, to which streams of immigrants are constantly coming in from all parts of the world, who, for a while, are shut up to one language with which they are familiar—their own. For them, there is needed some provision which shall bridge over the space between their coming and their later acquisition of the tongue spoken in America. So there has been engrafted on the

The Protestant Episcopal Church.

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design of this cathedral the one feature, believed to be absolutely unique, of providing seven 'Chapels of Tongues'—for Germans, Swedes, Spaniards, Turks, Italians, Armenians and Chinese—a place of worship in which services shall be conducted in their respective languages, every Lord's Day—reminding us of what broke from the lips of the multitude in Jerusalem on the Day of Pentecost: 'Now hear we every man in our own tongue where-in we were born . . . the wonderful works of God.'

The exterior length of the cathedral is five hundred and twenty feet, and the width of the transept, two hundred and ninety feet; the area is ninety-nine thousand square feet—exceeding considerably that of York Minster, which is the largest of all the English Cathedrals; it is estimated to accommodate fourteen thousand persons, exclusive of the choir and the seven chapels, and will cost over \$6,000,000. Of course it is not to be compared with St. Peter's, in Rome, which cost fifty million dollars, and was a hundred and twenty years in building.





THE NEW OLD SOUTH CHURCH, BOSTON.

Congregational and Baptist Churches.

FROM A.D. 1620.

CONGREGATIONALISM crossed the Atlantic in the "Mayflower," and landed at Plymouth, December 21st, 1620—an organized body, with Rev. John Robinson as its pastor. It struck its roots deep in the virgin soil, soon covered New England, and in course of time spread over the whole land. It used to be said that there were no Congregationalists south of the Hudson River, and no Presbyterians north of it; but time has changed all that. While Boston is still the headquarters of Congregationalism in America, it is now well represented in every State of the Union. Yale (1701) and Andover (1807), are its best known institutions of learning, but it has also theological seminaries in Maine, Ohio, Illinois and California.

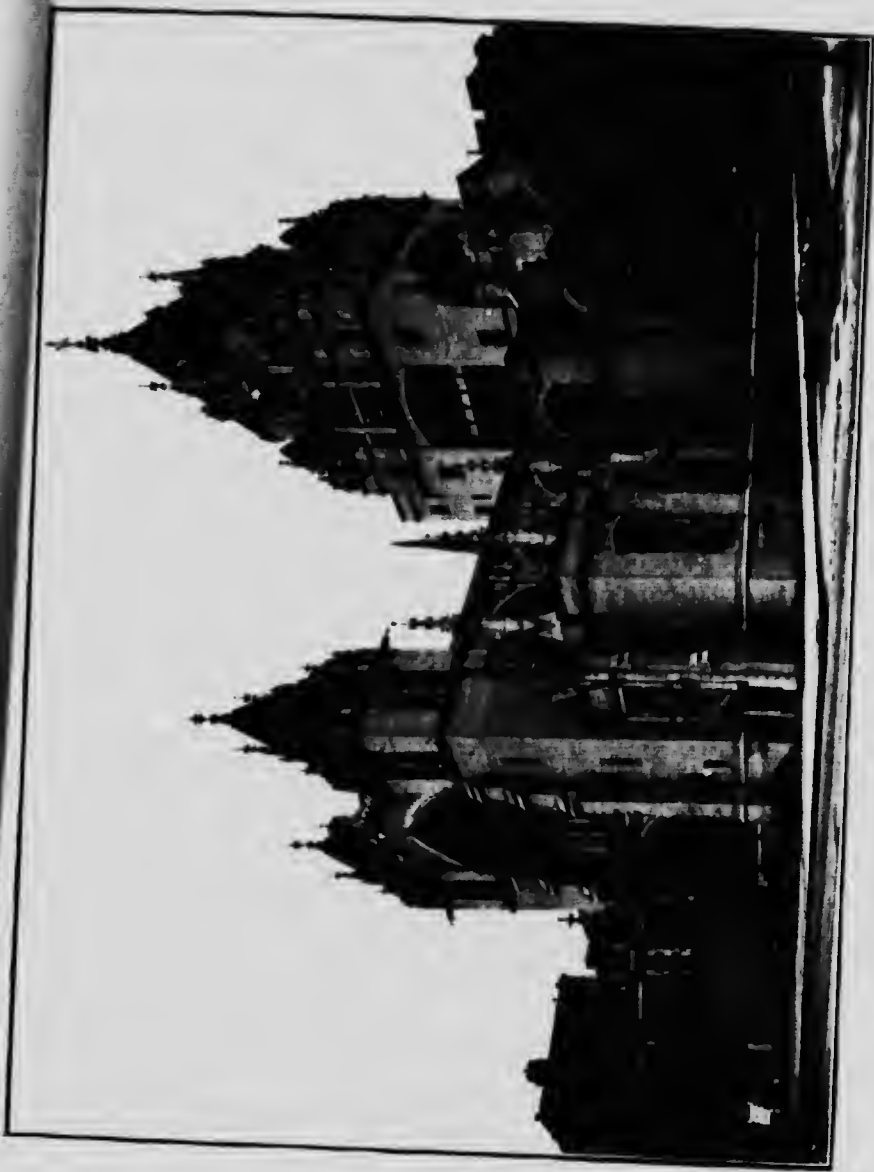
Boston, first settled by white men in 1623, is noted for its many fine churches, of which the "Old North" is the oldest, built in 1723. The "Old South" is richest in historic interest. The first edifice, of wood, was erected in 1670; this was replaced by a substantial edifice in 1730, which still exists; it was sold not long since for \$430,000, and converted into a museum, and the present grand, "New Old South," the largest and finest Congregational Church in Boston, replaced it in 1875. Dr. George A. Gordon, a native of Aberdeenshire, Scotland, is the pas-

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tor, and the membership is eight hundred and fifty. Of the others, the finest are "Trinity Church," long associated with the name of Phillips Brooks, who became Bishop of Massachusetts in 1891, and died in 1893. This magnificent church was dedicated in 1887. The "King's Chapel," also a grand building, was erected in the days of Royalty—1754. Among the bright, shining lights of the Congregational Church have been, Henry Ward Beecher, and Lyman Beecher, and Dr. Richard Storrs, of Brooklyn; Joseph Cook, of Boston; Dr. W. M. Taylor, of New York, and many other eminent theologians. In 1899 it had 5,639 ministers and 628,234 adherents.

The American Board of Commissioners for Foreign Missions has long been entirely controlled by the Congregationalists, although originally undenominational. It is one of the largest missionary societies in America, having on its staff five hundred and seventy American Missionaries (in 1905) and a yearly income of \$750,000. Among its earlier promoters were, Cotton and Increase Mather, Timothy Dwight, Jonathan Edwards—father and son; Dr. Edward Norris Kirk—a very noted man in his day—and the Rev. Rufus Anderson, D.D., many years its indefatigable secretary.

The Board of Foreign Missions commenced in this way:—In 1806, at a gathering of four students of Williams College, under lee of a hay-stack, where they had taken shelter from a thunder storm, one of them, Samuel J. Mills, proposed that they should attempt to send the Gospel to the heathen. Two years later several of the students signed a pledge, binding themselves to the for-



THE BROADWAY TABERNACLE, NEW YORK.

44 Churches in the United States of America.

eign work, should it be possible for them to go; at a subsequent meeting they received the assurance: "Go in the name of the Lord, and we will help." On September 5th, 1810, the Board was constituted. In 1812 it sent forth its first missionaries—Messrs. Judson, Hull, Newell, Nott and Rice. Its missions now extend to India, Africa, Turkey, China, Japan, the Philippines, Micromesia, Mexico, Spain, Austria, and other countries—twenty missions in all, with one hundred and seventy-two ordained American ministers, three hundred and sixty-six American women laborers, two hundred and ninety-nine native ordained ministers, five hundred and eighty-nine churches, and four thousand, six hundred and twenty-nine American and native laborers. The cash receipts for 1906 exceeded one million dollars.*

THE BROADWAY TABERNACLE is the Mother Church of Congregationalism in Greater New York. It was founded in 1841, by David Dale, a layman, and a layman's church it has been ever since, with the professed aim of "reaching the unhurched." The present edifice is the third church home of the congregation. If the exterior of the new church is open to criticism as a specimen of classical architecture, its adaptability, as a whole, for the purposes it was intended to serve, cannot be questioned. The main auditorium is a spacious and beautiful *salon* seated for 1,500 persons. The great tower, or "Parish House," as it is called, rises to a height of 190 feet and is a veritable house of many stories or flats, one above another, providing ample accommodation for the various boards of administration, and to each

* Ninety-Sixth Annual Report of the Board, Boston, 1906.

Congregational and Baptist Churches.

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of which access is had by an elevator. The "Taylor Chapel," designed for the use of the prayer meeting, is a fitting memorial of the late Dr. William M. Taylor who was pastor of the Tabernacle from 1872 to 1892, and whose name will long be a household word in the annals of the Church of which he was so distinguished an ornament as a preacher, pastor, author, and an astute man of affairs. Dr. Taylor was born in Scotland and educated in Edinburgh for the ministry of the United Presbyterian Church, and in that capacity was the minister for sixteen years of a church near Liverpool, England, before coming to America. The dedication of the new church, in 1905, was an occasion of exceptional interest, the services on Sundays and week days being continued for a whole month, during which time no fewer than a hundred representative ministers and laymen took part in the proceedings, including such names as those of Bishop Henry C. Potter of the Protestant Episcopal Church; Dr. Albert J. Lymnn, the patriarch of Congregationalism in New York; Dr. George A. Gordon of Old South Church, Boston; Dwight Hillis, the brilliant successor of Henry Ward Beecher and Lyman Abbott, of the Plymouth Church, Brooklyn, etc., etc.

The pastors of Broadway Tabernacle have been:—Rev. E. W. Andrews, inducted in 1841; Rev. Joseph P. Thompson, D.D., 1845; Rev. William M. Taylor, D.D., 1872; Rev. Henry A. Stimson, D.D., 1893. Rev. Charles E. Jefferson, D.D., the present incumbent, was installed in 1898. The assistant pastor is the Rev. William A. Kirkwood; there are six trustees, and ten deacons, and 924 communicants on the roll.

46 **Churches in the United States of America.**

THE FIRST BAPTISTS IN AMERICA also appeared in the Massachusetts Colony, in 1620, but they were soon driven out. Some went to Rhode Island, and others to New York and Virginia. In 1651 John Clarke, Obadiah Holmes and John Crandall, of the Newport church, were arrested and compelled to attend public worship at a meeting house of the "*Standing Order*." Their crime was that of holding a religious service in the house of a blind man, at Lynn. The first Baptist church in Boston was formed in 1665. The "ringleaders" were arrested and brought before the court, and commanded to desist from their schismatic practices. Fines, imprisonments, whippings and banishment followed each other in quick succession. Some kind-hearted people, who petitioned the court to release some of the members who were in prison, were fined for their humane efforts on behalf of these persecuted Baptists, who eventually sought an asylum on an island in Boston harbour. In default of payment of a fine of thirty pounds, Holmes was stripped of his clothing and adjudged thirty strokes at the whipping-post, where the executioner did his duty, striking with all his might with a three-corded whip. In 1755 there were in the New England Colonies, about twenty Baptist churches. A little before this time, a great awakening, under George Whitefield and others, had spread over the country. The revival created conditions favorable to the Baptist principles and practises, and from that time the Baptists began to multiply rapidly in all the British American Colonies.

In 1904, the Baptist Church was reported to have,



DELAWARE AVENUE BAPTIST CHURCH, BUFFALO.

48 **Churches in the United States of America.**

in the United States, 35,821 ministers; 51,492 churches, and 4,725,775 communicants. The *World Almanac* for 1905 gives the name and dates of institution, of thirty-eight theological seminaries, under the control of the Baptists. Thirteen of these rank as universities, the oldest being Brown University, in Providence, Rhode Island, founded in 1764, which has now a staff of eighty-five teachers, and an attendance of nine hundred and thirty-five students, and in its library are one hundred and forty thousand volumes. The American Baptists have missions in India, Burmah, China, Africa, Brazil, Mexico, and Italy. The name of Adoniram Judson, and his three wives, will always be associated with the evangelization of Burmah. The mission begun there by Judson in 1813 has since become eminently successful. When sick and in prison, and the situation apparently hopeless, this grand missionary was asked: "What are the prospects of Christianity in Burmah?" to which he unhesitatingly replied, "Bright as the promises of God."

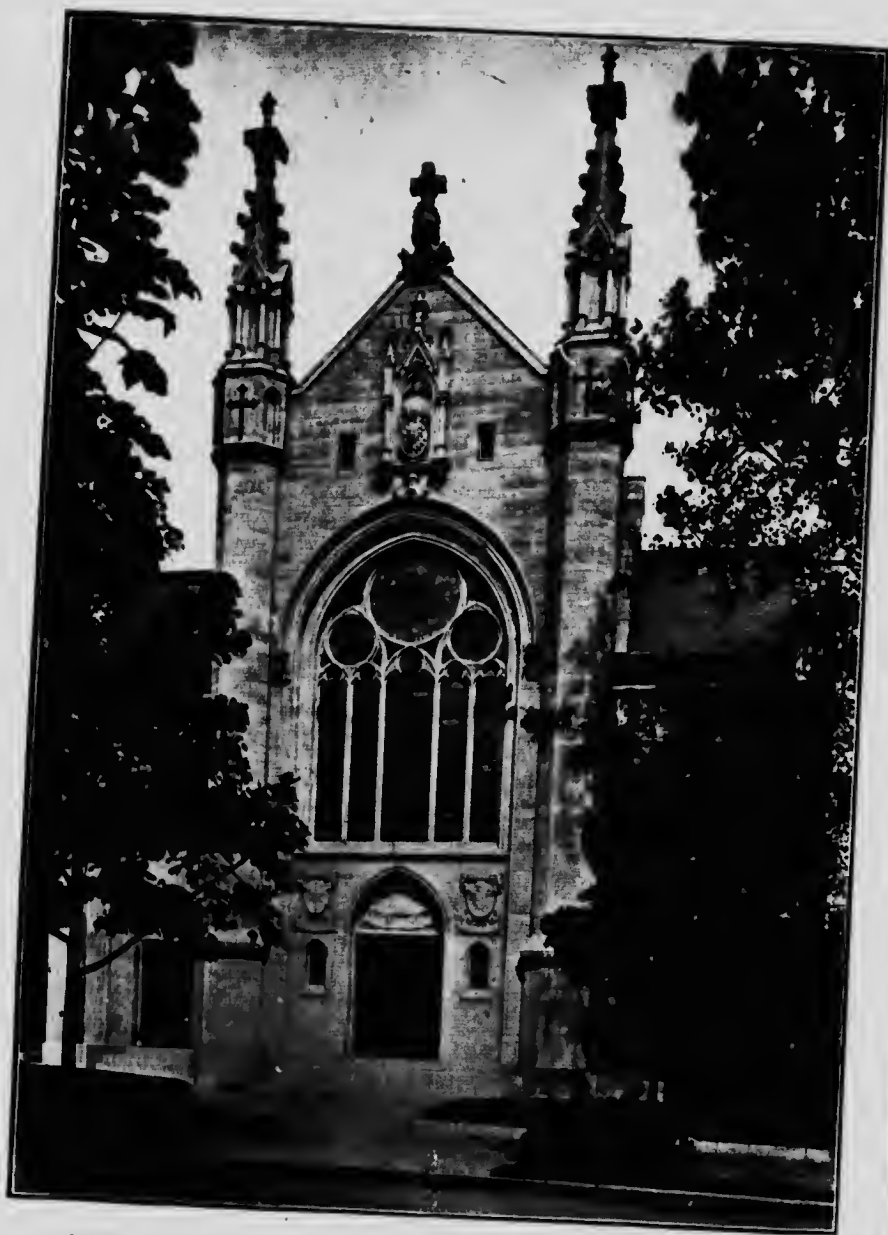
The Delaware Avenue Baptist Church in Buffalo, for a picture of which we are indebted to Mr. Coxhead, the architect, is one of the finest belonging to the denomination, and is the home of a large congregation, of which the Rev. O. P. Gifford, D.D., is the pastor.



The Lutheran and Reformed Churches.

FROM A.D. 1621 AND 1623.

THE LUTHERAN CHURCH in the United States, unfortunately divided into many sects and sub-sects, was originally contemporary with the Dutch Reformed Church. Its earliest representatives came from Holland to New York in the year 1621, but they never enjoyed liberty of worship, nor had a pastor of their own faith until after the establishment of British rule, in 1664. The first clergyman permitted to minister to them was the Rev. Jacobus Fabricius, who arrived in 1669. Their first place of worship was erected in 1671—a rude structure, subsequently replaced by a more substantial edifice. The second body of Lutherans came from Sweden in 1636, and settled along the Delaware River, bringing with them a preacher named Reorns Torkillus. He was succeeded by Rev. John Campanius, who was the first Protestant missionary among the American aborigines, and who translated Luther's Catechism into their language—the first known publication in an Indian idiom, except John Elliot's Indian Bible, in 1661-63. Later on a wave of emigrants from Germany set in, when large numbers of Lutherans settled in the United States, in many instances bringing their clergymen with them. As time went on, the Lutheran Church increased in numbers and influence, so that in 1904, there were forty-two Lutheran churches in New York city, and in the United



DUTCH REFORMED CHURCH, WASHINGTON, D. C.

The Lutheran and Reformed Churches.

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States, 12,275 churches, 7,343 ministers, and 1,715,910 communicants. Much of the organization and growth of the churches were due to Rev. H. M. Muhlenberg, D.D., a native of Hanover, who became famous as "The Patriarch of the Lutheran Church in Pennsylvania and adjoining States." This eminent theologian arrived in 1742, and in 1748 the first synod was formed. Foreign Missionary Societies were instituted in 1839-69, but the operations of the Lutheran Churches are mainly restricted to their home fields. *Encyclopedia Britannica*, ninth edition, places the Lutherans, numerically, at the head of all the Protestant Churches in the world, giving them over forty-two millions of members, mostly in Germany, Scandinavia, and the United States.

THE REFORMED CHURCH IN AMERICA is the oldest of the Presbyterian family in the United States, of which there are at present no less than fifteen distinct branches. It is identical with the Dutch Reformed Church of an early period, which was first organized in New Amsterdam (now New York) in the year 1623. Dr. Henry Cobb, Secretary of the Board of Missions, informs us that from that date till 1628, the settlers held their religious meetings in a loft above the first horse-mill erected on the Island. The old church stood for many years in the Fort, on the lower extremity of Manhattan Island, and was known as, "the Church of the Fort." The first minister was the Rev. Jonas Michaëlius, who came from Holland in the spring of 1628, and began his ministry in New Amsterdam with a congregation of more than fifty communicants—"Walloons and Dutch."

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The second church was erected in 1633, and America's oldest institute of learning, now known as the "Collegiate School," was organized the same year. The first regular American "Classis" was formed in 1755, soon after which the Church declared itself independent of the "Mother Classis" in Amsterdam. The revival of 1740, resulting largely from Whitefield's second visit to America, created a great awakening in all the churches, and inspired the Reformed Church with a powerful impulse towards unity and independence. The first sermon in English was delivered in April, 1764, by Rev. Dr. Laidley, a graduate of Edinburgh University—the Holland language having been solely in use for a hundred and thirty years. Their first Hymn-book was published in 1789. The first General Synod of the Reformed Dutch Church in America, convened at Albany, N.Y., in June, 1794; Dr. William Linn was its first president; Rev. Samuel Smith was clerk for the English language, and Rev. Nicholas Lansing, for the Dutch. It was resolved at that meeting that the minutes shall be kept in English, and missionaries were appointed to visit the frontier regions, "to preach the Gospel, administer the Lord's Supper, baptize the children, and marry people." At the Synod, held in 1812, "*The Reading of Sermons* on the Lord's Day, and other days, was denounced as a practice detrimental to the progress of vital piety."

The title of the Church was changed in 1867 to that which it now bears, but the corporation in New York city retains the original name—"The Reformed Protestant Dutch Church"—given to it in its original charter.

The Lutheran and Reformed Churches. 53

Of its earlier ministers, Dr. John H. Livingston, John M. Mason, and the elder Frelinghuysen, were, perhaps, the most eminent; and of its missionaries, Dr. John Scudder, David Abeel, and Henry Martyn Scudder, were held in high repute. The Reformed Church has at present about seven hundred ministers, and ninety-three missionaries in its foreign fields—India, Japan, China and Arabia. Dr. Scudder was one of the heroes of foreign missions; his eight sons and two grandsons became missionaries, and it is a unique fact in missionary history, that there are no fewer than *fourteen* Scudders on the roll of the Arcot Mission in India at the present time!

Soon after the close of the Revolutionary War, in 1784, steps were taken to establish a theological seminary. Dr. Livingston was appointed its first Professor of Theology—the first in America it is claimed. It was located at Flatbush, L.I., in 1796, antedating Andover Seminary by ten years, and Princeton Seminary by sixteen years. In 1804 it was moved to New York, and in 1810 finally located in New Brunswick, New Jersey. More recently, theological schools have been instituted at Holland, Michigan, and at Arcot in India.

THE REFORMED GERMAN CHURCH* was instituted very soon after the formation of the Dutch Reformed Church. The German immigration began as early as 1684, and was composed chiefly of exiles, who fled to escape persecution in the Palatinate. Colonies were formed in Pennsylvania, New York, Virginia, and in North and South

* See Journal of Presbyterian Historical Society, 1906, page 307, *et seq.*



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Carolina. About 1730, one of the first German Reformed ministers in the country—Rev. George Michael Weiss—had reported to the Synod of Holland that there were in America many Germans holding to the Reformed Confession. The first German Reformed minister settled among them was John Phillip Boehm, who came here in 1720, and followed, for a time, the calling of school-master. To him belongs the honour of organizing the first congregation in Pennsylvania. He began ministerial work in 1725, in Montgomery County, with three congregations in his circuit. He was not ordained, however, till 1729, which had involved him in serious trouble. His whole work was denounced by his opponents as illegal, and his preaching without a license, presumptuous; but now that he was officially recognized as regularly ordained, he became the most influential minister in the denomination.

Fourteen years later Wertz's congregation was established in Worcester township, with Rev. John George Alsentz for its first pastor, who served the congregation faithfully and well till his death, in 1767. Since that time the German Reformed Church has had a succession of able ministers, nearly all of whom had a university training. The Mission Board of this church has the oversight of missions in Japan and India, and among the North American Indians. In its Home Mission work it employs about a hundred missionaries, much attention being bestowed on the large annual influx of immigrants coming to America from "Fatherland." At the present time, it is credited with 1,120 ministers, 1,700 churches,

and 256,000 church members. It maintains a number of well-equipped theological schools and colleges, the oldest and most liberally endowed being the Theological Seminary founded in 1825 at Carlisle, Penn., afterwards removed to Lancaster, Pennsylvania.

This branch of the church, in common with all the Reformed Churches, differs from the Lutheran Church in its doctrine of the Lord's Supper, and holds the Calvinistic doctrine of the *spiritual* real presence of the Body and Blood of Christ in the Holy Eucharist, for believers only. It differs from the Church of England in holding to the parity of the ministry and the presbyterial form of government. It differs, on the other hand, from the strictly Calvinistic Reformed Churches in allowing freedom for more moderate views on the doctrine of predestination. The Heidelberg Catechism teaches substantially the old Augustinian doctrine of natural depravity, and salvation by free grace alone; but it does not teach a decree of *reprobation* as well as salvation—leaving room for difference of views on this mysterious subject. It regards the children of the church, being born of Christian parents and baptized, as included in the covenant of grace; and it requires of its ministers that they shall instruct the young in the teachings of the catechism, as the best means of preparing them for confirmation and their admission to the Lord's Supper, and to full membership in the church. The church provides liturgical forms of service, but it has always allowed a certain degree of freedom in regard to their use."

(Thomas G. Apple in *Schaff-Herzog*, p. 2016.

The Presbyterian Churches.

FROM A.D. 1630.

WE have seen that the Dutch Reformed Church was organized in 1628. About that time a number of Puritan ministers, "with strong leanings to Presbyterianism," migrated from New England to the Middle States, where they encountered vigorous persecutions at the hands of the civil authorities. One of these, Rev. Richard Denton, a graduate of Cambridge, settled in Massachusetts in 1630, with part of the congregation he had previously served in England. Rev. Francis Doughty, another Puritan, claimed by some to be "the Apostle of Presbyterianism in America," began his ministry in New Amsterdam (New York) in 1643, his services being held in the Dutch Reformed Church, in the old fort—the place now known as Castle Garden.*

In 1680, application was made to the Presbytery of Laggan, in Ireland, for a supply of ministers, in response to which the Rev. Francis Makemie, a native of Rathmelton and an ordained minister, came to Maryland in 1683, from which date this church is commonly considered to trace its origin. Makemie was a man of great energy and zeal. He began his ministry in Maryland, and had his first church erected there, but he pitched his

* Sketch History of the Presbyterian Church in U.S.A., by W. H. Roberts, D.D., Philadelphia, 1887, p. 4.



THE BRICK CHURCH, NEW YORK.

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moving tent in many other localities, labouring with great assiduity, meanwhile combining mercantile pursuits with the preaching of the Gospel,—“That he might not be chargeable to any one.”

To quote from Dr. Roberts' Historical Sketch: “The oldest church on Long Island, now under the care of the General Assembly, is that of Southold, established in 1640, and of which the Rev. John Youngs was the first pastor. This church was founded by a colony from New Haven, Connecticut, and came into relation with organized Presbyterianism during the early years of the eighteenth century. It is also to be noted that the first Presbyterian churches in North and South New Jersey—in Newark in 1667, in Elizabeth in 1668, in Woodbridge in 1680, and in Fairfield in 1680—were from Connecticut and Long Island. The church at Freehold, N. J., was founded by immigrants from Scotland, in 1692. The first Presbyterian congregation in Philadelphia met in 1692, in the “Barbadoes Company Warehouse.” In 1698, the Rev. Jedidiah Andrews, a graduate of Harvard College, began his ministrations in that city, and in 1701 was ordained and installed pastor of what is now the “First Church.” There are now more than a hundred Presbyterian churches in Philadelphia!

THE FIRST PRESBYTERIAN CHURCH in New York City began as the first Christian church began, in a house. In the minutes of the City Council, dated August 7th, 1717, occurs the entry, that “the house known as Venoo's house, situated in the eastern part of the city, is to be the public Meeting House for the Dissenting Protestants,

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called Presbyterians." The first church was erected on the corner of Warren and Wall Streets. The present splendid edifice, at Fifth Avenue and Twelfth Street, was dedicated January 11th, 1846. The present pastor, Rev. Dr. Howard Duffield, is a worthy successor of John Rodgers, Samuel Miller, W. W. Phillips, William M. Paxton, and others, four of whom have been Moderators of the General Assembly. It is interesting to be told, that in 1719 the General Synod of Scotland ordered that "one-tenth of a collection taken up by the Synod of Glasgow and Ayr was to be given to this First Presbyterian congregation in New York, for the support of the Gospel among them."

THE SCOTCH CHURCH in New York was organized in 1756, when King George II. was on the throne of Britain, and the Royal Standard floated over the public buildings of the city. At that time New York was little more than a village, grouped around the Battery, with a population of from eight to ten thousand, but destined to become the metropolitan city of the Western hemisphere—the second city of the globe, numbering to-day 3,850,000! The first Scotch Church edifice was a small wooden one, on Cedar Street, erected soon after the formation of the congregation. It was replaced in 1768 by a more substantial structure; "with its sanded floor, sockets on the wall for candles, and a gallery for persons of colour, it could not be called palatial. But there were stars in the pulpit, for John Mason, D.D., and his son Dr. John M. Mason, the Rev. Robert Macleod, and Joseph McElroy, D.D., thundered in the pulpit of this historic edifice."

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Dr. John Mason, the first minister, officiated for thirty years; after him came McElroy, who served the church for forty-five years. The third church, which stood on Fourteenth Street, was erected in 1853, and in it many important ecclesiastical functions transpired. The Rev. Samuel Hamilton, from Belfast was called in 1873, and was the pastor till 1900, when he was translated to Louisville, Kentucky. The present incumbent, Dr. David Gourlay Wylie, was inducted in 1891. The church property was sold in the following year for \$315,000, and the present up-to-date edifice was dedicated in December, 1894, and is one of the finest of the west end churches.

"The Brick Church" in New York is worthy of mention, not only as a good specimen of church architecture, but also on account of its historical associations. In 1767 the original Presbyterian church in New York, then established on Wall Street, finding itself in need of an additional house of worship, built one of brick on Beekman Street, which was dedicated in 1768 by the pastor, Dr. John Rodgers, the first Moderator of the General Assembly of the re-united Church in 1789. The Rev. Gardiner Spring, D.D., was called as colleague and successor to Dr. Rodgers in 1810, and held the office of pastor, with great power as a preacher, till his death in 1873—the remarkable period of sixty-three years! Among its eminent ministers since Dr. Spring's death have been Dr. James O. Murray, of literary fame, and Dr. Henry Jackson Van Dyke, junior. The present incumbent is the Rev. William Rogers Richards, D.D. In 1894 the Church of the Covenant, which had been organized in



FIRST PRESBYTERIAN CHURCH, PHILADELPHIA.



THE NEW YORK PRESBYTERIAN CHURCH, NEW YORK.

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1862 united with the Brick Church which is now a large and influential congregation with over a thousand communicants on its roll. The present church on 5th Avenue was opened in 1856, and closely resembles in outward aspect some of Sir Christopher Wren's much admired churches in London.

THE FIRST PRESBYTERIAN CHURCH, in Baltimore, had its beginning in A.D. 1761, when meetings were held for social and public worship in private houses. In 1763, a small log church was erected, and two years later, the Rev. Patrick Allison, of Lancaster County, Pa., was ordained the first pastor, and a brick church was built, containing thirty-six pews. A larger edifice took its place in 1789. The present splendid edifice was dedicated in 1859. Old First has become a large congregation, fully equipped with missionary and benevolent societies—the mother and grandmother of other churches. It has had nine pastors in the Apostolic succession; the present incumbent, the Rev. Donald Guthrie, D.D., a Canadian by birth, a nephew of the late Principal MacVicar, and a graduate of the Presbyterian College, Montreal, was inducted in 1899.

The census of 1900 gave Baltimore 509,000 inhabitants. There are upwards of thirty Presbyterian churches in the city, and over seventy in the Presbytery of Baltimore.

THE FIRST CHURCH, PITTSBURG, PA., is a striking monument of the faith and enterprise of the pioneers of Presbyterianism in the West. The first application to Presbytery for "supplies" was like "the voice of one cry-

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ing in the wilderness," and was responded to in 1784. Its first pastor, the Rev. Samuel Barr, a licentiate of the Presbytery of Londonderry, Ireland, was installed in the following year, and remained four years. At that time, the settlers around "Fort Pitt" were few in number, composed chiefly of officers and old soldiers of the army, "among whom there appeared to be but scant signs of religious life." The outlying regions were infested by roaming tribes of savage Indians. The first place of worship—a log building—was erected in 1787. A brick church took its place in 1805, and in 1853 the existing splendid edifice was dedicated.

Pittsburgh is now a great city of 321,000 inhabitants—a city of many fine churches. The first Presbytery west of the Alleghany Mountains was that of Redstone, erected in 1781. The Presbytery of Pittsburgh was formed in 1870; it has on its roll 127 ministers, and has the oversight of eighty-three churches. The Rev. Francis Heron, D.D., had the longest pastorate in the First Church—1811-1851—and to his wise administration the present prosperity of the congregation is mainly to be attributed. His immediate successor, the Rev. William M. Paxton, D.D., was translated to First Church, New York, in 1866, and in 1883 was appointed a professor in the theological seminary at Princeton, where he died in 1904, leaving a grand reputation as a theologian and an eloquent preacher.

THE WESTMINSTER CHURCH, in Minneapolis, Minnesota, is a good illustration of the rapid growth of Presbyterianism in the United States. From small beginnings in

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1857, it has become one of the largest congregations in the denomination, possessing one of the finest church edifices. The first place of worship, erected in 1860, was twice enlarged, and in 1883, a large and handsome church was erected. This was burned in 1895, and three years later the present grand building was dedicated. The membership of the church is now over 1,950. In these fifty years, it has had no fewer than seven pastors—all men of excellent gifts. The present incumbent, the Rev. John Edward Bushnell, D.D., was installed in May, 1901.

THE OLD TENNENT CHURCH, in Monmouth County, New Jersey, is a good illustration of an old-time rural congregation, with an unbroken record of prosperity from the beginning; indeed it has come to be regarded, from a historical point of view, as one of the most famous of churches in the Presbyterian denomination of the United States. It was founded about the year 1692 by descendants of the Scottish Covenanters, and received its Royal Charter of Incorporation from King George II. in 1749. Its present corporate name is, "The First Presbyterian Church of the County of Monmouth."

It is a singular coincidence that the county took its name from the ill-starred Duke of Monmouth, who routed the Covenanters in the battle of Bothwell Brig" in 1769, and was subsequently beheaded for high treason. The first place of worship was known as the "Scots Meeting House." In 1731 a church was erected, five miles to the south of Scots; the present Old Tennent edifice was built in 1751, and is still in excellent preser-

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vation. In the surrounding "kirk-yard" there are more than two thousand graves, and many monuments bearing quaint and interesting epitaphs. This church has had fifteen pastors in all. The first was the Rev. John Boyd, ordained in 1706; the most famous was the Rev. William Tennent, Jr., from whom it derived its name. The present incumbent, Rev. Frank R. Symmes, inducted in 1890, has written a full and most interesting history of the congregation.

Near by this church the famous battle of Monmouth was fought in 1778, between General Washington, of the Americanists, and General Clinton, commander-in-chief of the Royalist forces.

Of the thirty-four congregations in the Presbytery of Washington City, that of Hyattsville, Md., founded in 1718, is the oldest. The church at Georgeville, recently incorporated in the City of Washington, is the oldest in the capital, dating from 1780. The *New York Avenue Church*, founded in 1803, comes next. Its first minister, Rev. James Laurie, D.D., came from Scotland in that year and continued in the pastorate for fifty years, during the whole of which time he supplemented his meagre salary by a clerkship in the United States Treasury Office. During the last fourteen years of his life he had four successive "co-pastors" associated with him. The present incumbent, the Rev. Wallace Radcliffe, D.D., was inducted in 1895. This has been called "The church of Presidents"—many of these having worshipped there. Abraham Lincoln's pew, appropriately labelled, is highly venerated. Some have claimed Lincoln to have been a Meth-



FIRST CHURCH, PITTSBURGH, PA.

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odist, but Dr. Radcliffe says that such was not the case. "Though a God-fearing man all his days, he was not a communicant member of any church, but during his residence in Washington, he and his wife regularly attended this church." The New York Avenue Church has a membership of nearly fifteen hundred, and has been a mother of churches. The *Church of the Covenant*, which branched off from it in 1885, has one of the finest church edifices in the city, and has twelve hundred and fifty communicants on its roll.*

The first Presbytery, consisting of seven members, was constituted in Philadelphia in 1706; the first Synod was erected in the same city in 1717. The entire Church then consisted of nineteen ministers, about forty churches and some three thousand communicants. The first General Assembly was convened on the third Thursday of May, 1789, as the highest court of the Church, when the original Synod was divided into four Synods, viz: New York and New Jersey, Philadelphia, Virginia, and the Carolinas. The Assembly met in the Second Presbyterian Church, Philadelphia. Dr. John Witherspoon was elected its first Moderator. This distinguished minister was born in Haddingtonshire, Scotland, in 1722. He graduated from Edinburgh University, and was some time minister of Beith and Paisley before coming to America. In 1768 he was called to the Presidency of the College of New Jersey. He died at Princeton in 1794, in his seventy-third year. His brilliant talents as a theo-

* Centennial Memorial Volume, Fifth Avenue Church, p. 31.

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logian and teacher attracted a large number of students to Princeton. He was one of the historic signers of the Declaration of Independence, a versatile genius, and a voluminous writer. The basis of representation of the first General Assembly was one minister and one elder for every six ministers in a Presbytery; in 1898 the proportion was one in twenty-four. The first General Assembly comprised the four above named Synods, sixteen Presbyteries, 177 ministers, 111 probationers, and 419 churches. In 1906, after the re-union with the Cumberland Presbyterians, there were 51 Synods, 360 Presbyteries, 9,362 ministers, 40,494 elders, 10,987 churches, 1,304,073 communicants, and a total constituency of nearly five million adherents. 1,269 missionaries were employed in the Home Mission fields, at a cost of about \$1,560,000; in Foreign fields there were 889 missionaries, 1,798 native workers and teachers, and 813 evangelists and teachers—involving an expenditure for the year of \$1,241,821.

Under the immediate supervision of the General Assembly, there are fourteen fully equipped colleges. The oldest of these is the Princeton Theological Seminary. The original College of New Jersey received its charter in 1746; its first president was the Rev. Jonathan Dickenson; located at first at Elizabeth, N.J., it was removed to Newark, and finally established at Princeton, in 1755, under the name which it now bears. It received its charter in 1812, with the Rev. Archibald Alexander, D.D., as its president, who held office until his death in 1851. It is safe to say that Princeton has been, and still is *par ex-*

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cellence, premier of the schools of the prophets belonging to the Presbyterian Church in the United States of America. It has given more ministers to the Church, perhaps, than all the others put together. The enrolment of students in 1905 numbered one hundred and ninety-two.

The first break in the Church took place in 1745, when the parties to the division became known as the "Old Side" and the "New Side." The strife arose in connection with the standard of ministerial qualification, which resulted in the formation of a Theological School by the "Old Side," which came to be known as the "Log College," while the "New Side" established the New Jersey College, above referred to.

THE CUMBERLAND PRESBYTERIAN CHURCH originated in a remarkable revival which began in Kentucky, in 1797, the immediate outcome of which was the urgent need of more men to preach the Gospel, which was met by the appointment of a number of men of limited education, whose only qualification for the ministry was their religious enthusiasm. That might have been overlooked in the course of time, had serious doctrinal difficulties not interfered. But there soon came to be manifested a strong repugnance to certain Calvinistic statements in the Westminster Confession of Faith, in regard to predestination, eternal reprobation, and other subjects, which inevitably led to separation, and the formation of an independent Presbytery in the State of Tennessee, on February 4th, 1810. So rapid was the growth of the new church that in three years' time there were three Presbyteries, and a Synod was constituted. In 1830 its



WESTMINSTER CHURCH, MINNEAPOLIS, MINNESOTA.

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first General Assembly was instituted. In 1904 the statistics published in the *World Almanac* were as follows—Ministers, 2,065; churches, 3,360; communicants, 224,113. After repeated attempts to effect a reunion with the Mother Church had failed, terms of agreement, on the basis of the standards of the Presbyterian Church, as revised in 1903, were at length reached in 1905, and on the 24th of May in the following year the reunion was officially announced, simultaneously in both Assemblies. A considerable minority, however, of the Cumberland declined to be parties to the union, and constituted themselves anew "The True Cumberland Presbyterian Church."

The next serious division took place in 1838, the result of doctrinal difficulties and the vexed slavery question, which led to the formation of the "Old School" and "New School" Assemblies. The breach, however, was happily healed by a cordial reunion in 1869. Again, in 1861, on the breaking out of the Civil War, the Church became agitated respecting the jurisdiction of civil and ecclesiastical tribunals and slavery, when a separation between North and South took place. Each has since pursued the even tenor of its way, notwithstanding repeated attempts at reconciliation, but meanwhile acknowledging "Fraternal relationship." "THE PRESBYTERIAN CHURCH IN THE UNITED STATES," as the southern branch is officially styled, has on its rolls about 1,580 ministers, and 235,000 communicants. It has missions in Japan, China, Korea, Africa, Mexico and Brazil, with 70 ordained missionaries and 4,500 communicants in foreign fields.

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Among its foremost ministers have been, Dr. Moses D. Hoge, of Richmond, Virginia; Dr. W. S. Plumer, of South Carolina, and Dr. Stuart Robinson. This Church has two theological seminaries—the Union Theological seminary in Virginia, founded in 1821, and the Seminary of the Synod of Carolina and Georgia, founded in 1824; it has also a college for coloured youths, founded in 1877.

Among the many eminent men who have wielded the Moderator's gavel in the Northern Church, since Witherspoon's time, may be named: Dr. Archibald Alexander in 1807 and Dr. Charles Hodge of Princeton in 1846, concerning whom Dr. Patton, now president of that institution, says: "Dr. Hodge was the champion of the Church's faith during a long and active life, her trusted leader in times of trial, and for more than half a century the most conspicuous teacher of her ministry." Among other prominent divines, this Church can point to a galaxy of eminent ministers—men like the late Dr. James McCosh, of Princeton Seminary, and the late Dr. Philip Schaff, a teacher of theology for fifty years, and the author of more than sixty elaborate books, the most valuable, perhaps, of which is his "History of the Christian Church," in seven volumes, occupying six thousand pages.

THE UNITED PRESBYTERIAN CHURCH IN NORTH AMERICA is a lineal descendant of the original Secession Church, organized in Scotland by Rev. Ebenezer Erskine and others, who were expelled from the Church of Scotland in 1733. This gave rise to the "Associate Synod of Scotland," leading up to the rival sects of the Burghers and Anti-Burghers, and finally to the formation of the

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United Presbyterian Church of Scotland, which was organized amid great enthusiasm in 1847.

In 1742, and again in 1753, petitions were sent from Americans in Pennsylvania to the Associate Synod of Scotland, requesting that ministers of that body be sent to them. In the latter year, Rev. Alexander Gellatly and Rev. Andrew Arnott were appointed, and in accordance with their instructions they immediately organized the Associate Presbytery of Pennsylvania—subordinate to the Scottish Synod. In the meantime, the Reformed Presbyterian Church of Scotland had sent Rev. John Cuthbertson and others, who formed the Reformed Presbyterian Presbytery of America. In 1782, a union of these two was effected, which took the name of the Associate Reformed Church. A minority, however, declined to enter this union, but in May, 1858, all came together, under the name of the United Presbyterian Church of North America.

There is little to distinguish this Church, in doctrine, from the larger Presbyterian Church in the United States of America. But it regards it as a *sine qua non* that "the songs contained in the Book of Psalms be sung in worship—both public and private—to the end of the world." And in singing God's praise, "those songs should be employed, to the exclusion of the devotional compositions of uninspired men."

The United Presbyterian Church has two well-appointed theological colleges—that at Xenia, Ohio, since 1794, and the other at Allegheny, Pennsylvania, founded in 1825. It has vigorous foreign missions in India and



OLD TENNENT CHURCH IN NEW JERSEY.

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Egypt. The latter commenced in 1854, with headquarters at Cairo, is the principal Protestant mission in the land of the Pharaohs, and it has been eminently successful. In 1899 it had 20 ordained (American) missionaries, and 30 native, ordained in Egypt, with 6,183 communicants. The World Almanac for 1905 gives the general statistics of the Church for 1904 as follows:—Ministers, 939; churches, 919; communicants, 118,734.

ELIOT, AND THE NEW ENGLAND COMPANY.

FROM A.D. 1631 AND 1649.

In 1631, John Eliot, "The Apostle of the Indians," came from England and began his missionary labors among the aborigines in Massachusetts, and there continued his heroic work till his death, in 1690, in the eighty-sixth year of his age. Eliot reduced the Indian language to writing, and translated the whole Bible into the language of the natives (1661-1663). This was the first edition of the Scriptures published in America.

The Mayhews of three generations followed Eliot on the Island of Martha's Vineyard, Mass., and worked for the Indians a hundred and fifty years, until scarcely a vestige of the Red Man remained in all that part of America. David Brainerd, sent out by the Society for Promoting Christian Knowledge (founded in Edinburgh in 1709) landed in 1743, and after a brief career of four years of apostolic labour among the Indians in the State of New York and elsewhere, died in the house of Jonathan

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Edwards in Northampton, October 9th, 1747, in the thirtieth year of his age.

THE "NEW ENGLAND COMPANY," founded in London in 1649, "for the propagation of the Gospel among the heathen natives in or near New England and parts adjacent in America," carried on its work in New England until the outbreak of the Revolutionary War, assistance having been given to Eliot and the Mayhews and other missionaries among the Indians. The work of the company in America was administered by commissioners, among whom were Eliot and the Mayhews, Increase and Cotton, Mather, etc. The New England Company is still in existence, having its headquarters in London. It consisted originally of forty-five members, including churchmen and dissenters. Lord Chancellor Clarendon and other noblemen were on the list. Robert Boyle was appointed its first governor, and was one of its most liberal supporters. Though not generally known, it is undoubtedly true that this is the oldest Protestant missionary society in the world! Its work is now chiefly, if not entirely, confined to missions among the Indians in Canada, the most important station, numerically, being that of the Six Nation Indians on the Grand River, near Brantford, Ontario, of which more hereafter.



The Methodist Churches.

FROM A.D. 1735.

IN the year 1735, John and Charles Wesley paid their memorable visit to Georgia, then a British Colony, but soon returned to their native land, sadder, but wiser men. Intercourse with pious Moravian missionaries, on the voyage out, had exercised both brothers as nothing else had yet done, and convinced them that they were ill adapted for the work they had undertaken in America. "I went to convert the Indians," said John Wesley, after a short stay in Georgia, "but who shall convert me?" Their asceticism failed to enlist the interest of the colonists, who recoiled from their well-meant but misjudged methods of inculcating religion.

Their friend, George Whitefield, the eminent English revivalist, who visited the American colonies no fewer than seven times between 1737 and 1770, adapted himself to the situation in Pauline fashion, becoming, so to speak, "all things to all men." Immense crowds flocked to listen to him wherever he went, and many were converted. It is said that his preaching melted Jonathan Edwards to tears. Benjamin Franklin went to hear him in Philadelphia; perceiving that Whitefield would finish his eloquent address with an appeal for money, he had resolved beforehand to give him nothing, but as the orator went on, pleading for an orphan asylum at Savannah, old Ben gradually began to relent, and concluded to give what



CHURCH OF THE COVENANT, WASHINGTON, D.C.

coppers he had in his pocket; another stroke of oratory made him resolve to give all his silver coin, and the speaker wound up with such thrilling eloquence, that Franklin actually emptied his pockets wholly into the collection dish—gold and all!

Whitefield died suddenly at Newburyport, New England, September 29th, 1770, and was buried in front of the pulpit in which he had intended to preach on the 30th. Only fifty six years of age! His intense, unremitting labors had made him, prematurely, an old man.

The real pioneers of Methodism, however, in these colonies, were Philip Embury, Captain Webb, with Paul and Barbara Heck, who came from Ireland and landed in New York, August 10th, 1760. Temporary chapels were erected for them in New York and Philadelphia soon after their arrival, and vast numbers were attracted to the rousing services conducted by them. The old St. John's Methodist Episcopal Church in New York has often been called "the cradle of American Methodism," inasmuch as the first regular "Society" is said to have been organized in it in 1766. The first church edifice was dedicated in 1768, and stood till 1854, when it was replaced by the existing commodious building.

In 1769, Richard Boardman and John Pilmour were sent out by the English Conference to aid in the work, and two years later, Francis Asbury and Richard Wright, Thomas Rankin and George Shadford followed a year later. Societies were formed about this time in various parts of the country, and Methodism increased rapidly in the New World.

The Methodist Churches.

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The first Conference was held in Philadelphia, July 14th, 1773. There are now seventeen branches of this church in the United States. Approximately, there are about 40,000 ministers of all grades, 50,000 churches, and more than six millions of adherents. The number of universities and colleges in all these branches of the Methodist Church is past finding out, but the Methodist Episcopal Church, alone, has at least *thirty-six*. Of these, the two oldest are probably Allegheny College, in Pennsylvania, founded in 1815, and the McKendree College, Illinois, in 1828. Those having the largest attendance of students are the North-Western University, Illinois, having three hundred and two teachers, and over four thousand students, and the Boston University, Massachusetts, (1869) with one hundred and fifty teachers and twelve hundred and forty-eight students; and Denver University, Colorado (1864), with one hundred and seventy-five teachers, and eleven hundred and sixteen students. (These figures are taken from the World Almanac for 1905, pp. 303-308.)

THE METHODIST EPISCOPAL CHURCH, SOUTH, was the outcome of an agitation over the slavery question, which reached a crisis in 1844, when irreconcilable divergences of opinion culminated in a mutually friendly agreement to separate. On May 1st, 1845, the Southern Church was formally constituted, and its first General Conference was held in Petersburg, Virginia, in May following. It has now seventeen Annual Conferences, 121 districts, 3,227 churches, and 1,614,648 adherents. It has five Schools of the Prophets, of which the largest is the Vun-

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derbilt University in Tennessee, founded in 1872, which has one hundred and nine teachers and seven hundred and twenty-three students.

In all its branches, Methodism has been conspicuously aggressive and progressive. It stands well to the front in missionary enterprise. The Missionary Society of the Methodist Episcopal Church, founded in 1819, has missions in India, China, Japan, Korea, Africa, and the continent of Europe; in Mexico and South America. In these fields it employs one hundred American missionaries, and two hundred native ordained preachers. In the home field it maintains an army of 2,500 missionaries and 3,500 local preachers.

Embury, the first Methodist preacher in America, was born in Ireland, in 1729. He was a carpenter by trade, and had been a local preacher in his native country. He settled first in New York city, but did not begin to preach until 1766, when at the instance of Barbara Heck, he commenced services "in his own hired house," but in the following year, the famous "Rigging Loft" became the place of meeting where American Methodism may be said to have been born. The first church was erected in New York in 1768, and next year, the first missionaries sent by Wesley came to the city, which had then a population of only twenty-thousand. Embury soon after removed to Camden, Washington County, New York, where he organized a Society, worked at his trade, and preached till his death, in 1775.

Rev. Thomas Coke, D.C.L., was the first Superintendent of the Methodist Episcopal Church in the United States.



ST. PAUL'S METHODIST EPISCOPAL CHURCH, NEW YORK.

St. Paul's Methodist Episcopal Church in New York is a handsome white marble building erected in 1865, in the Romanesque style of architecture. Its dimensions are 146 feet in length, by 77 feet in width, and it is surmounted by a graceful spire 210 feet in height. This is said to have been for many years the most fashionable of all the Methodist churches in the city. Failing in our efforts to procure a suitable photograph, the cut herewith is copied from a print in *Frank Leslie's Sunday Magazine* in 1883. The old Mother Church of St. John's Episcopal Church in New York is said to be a very fine edifice, but our efforts to procure a photograph of it also proved unavailing.

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He was an Englishman, a graduate of Oxford, and sometime curate of a congregation in Somersetshire, where he came under the Methodist influences, and joined Wesley, to whom he became "his right hand man," and by whom he was set apart as superintendent of the work in America in 1784. One of his first official acts was to ordain Francis Asbury, who had been elected the first bishop. But no "pent up Utica" could bound Coke's horizon. He became as ubiquitous as he was enthusiastic; he crossed the Atlantic eighteen times at his own expense. He founded a mission among the negroes in the West Indies, and also one in the East Indies. He died at sea, on a voyage to Ceylon, in his sixty-seventh year, leaving a record of intense energy and fruitful labour.

As for *Francis Asbury*, it need only be said that he discharged his onerous duties as bishop with marked ability. "In his unparalleled itinerancy, he preached some sixteen thousand five hundred sermons and travelled about two hundred and seventy thousand miles, presiding in no less than two hundred and twenty-four Annual Conferences and ordaining more than four thousand preachers!" He died in Virginia in 1816, aged seventy-one years.



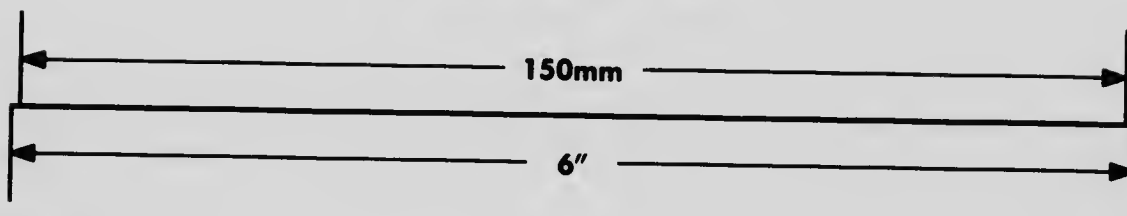
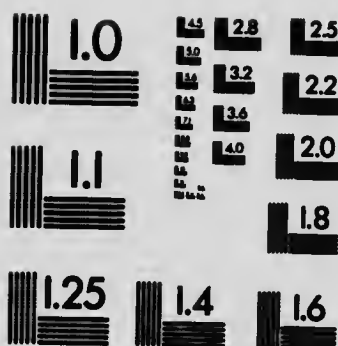
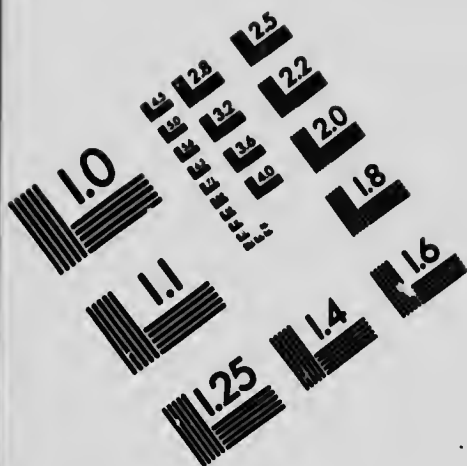
The Society of Friends and the Hebrews.

FROM A.D. 1560 AND 1654.

THE SOCIETY OF FRIENDS, or "Quakers," first visited America in 1650, when Mary Fisher and Ann Austin arrived in Boston from Barbadoes, whither they had gone to preach the Gospel in the preceding year. Charged with holding "very dangerous, heretical and blasphemous opinions," they were incarcerated in the common goal, their books were burned, and their persons searched, to discover signs of witchcraft: so says Thomas Chase, LL.D., President of Haverford College, in the Schaff-Herzog Encyclopedia, vol. I, page 839. These pious women were sent back to Barbadoes, but others of the same faith continued to arrive in New England, where four of their number sealed their testimony by death on the gallows, in 1660-61. In the latter year, a yearly meeting was instituted on Rhode Island, which has been kept up until the present time. George Fox, the founder of the Society in England (in 1624), made an extended visit to America in 1671-73, but the most important event in the early history of the Society was the settlement of Pennsylvania by the distinguished philanthropist, William Penn—the life-long champion of the Quakers—and a large number of his co-religionists in the year 1682. In 1690 it is said that there were ten thousand Quakers in the American colonies. About the year 1827, the Society in America was



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divided into two sections—the "Orthodox," and the "Hicksite." The large numbers who settled in Philadelphia gave rise to the familiar name often applied to it—"The City of Brotherly Love." While adhering closely to their primitive forms of worship and discipline, the Quakers here are no longer distinguished from other citizens by the broad-brimmed hat and the quaint drab coat, but their meetings are still characterized by silence, meditation and self-examination. Exhortation is only indulged in when the Spirit moves the worshipper to give expression to his inmost thoughts and promptings. The Society of Friends has training colleges at Haverford, Penn.; Richmond, Indiana; Wilmington, Ohio, and Oscaloosa, Iowa. In the World Almanac, they are thus listed:—1,354 ministers; 1,093 churches; 116,555 communicants.

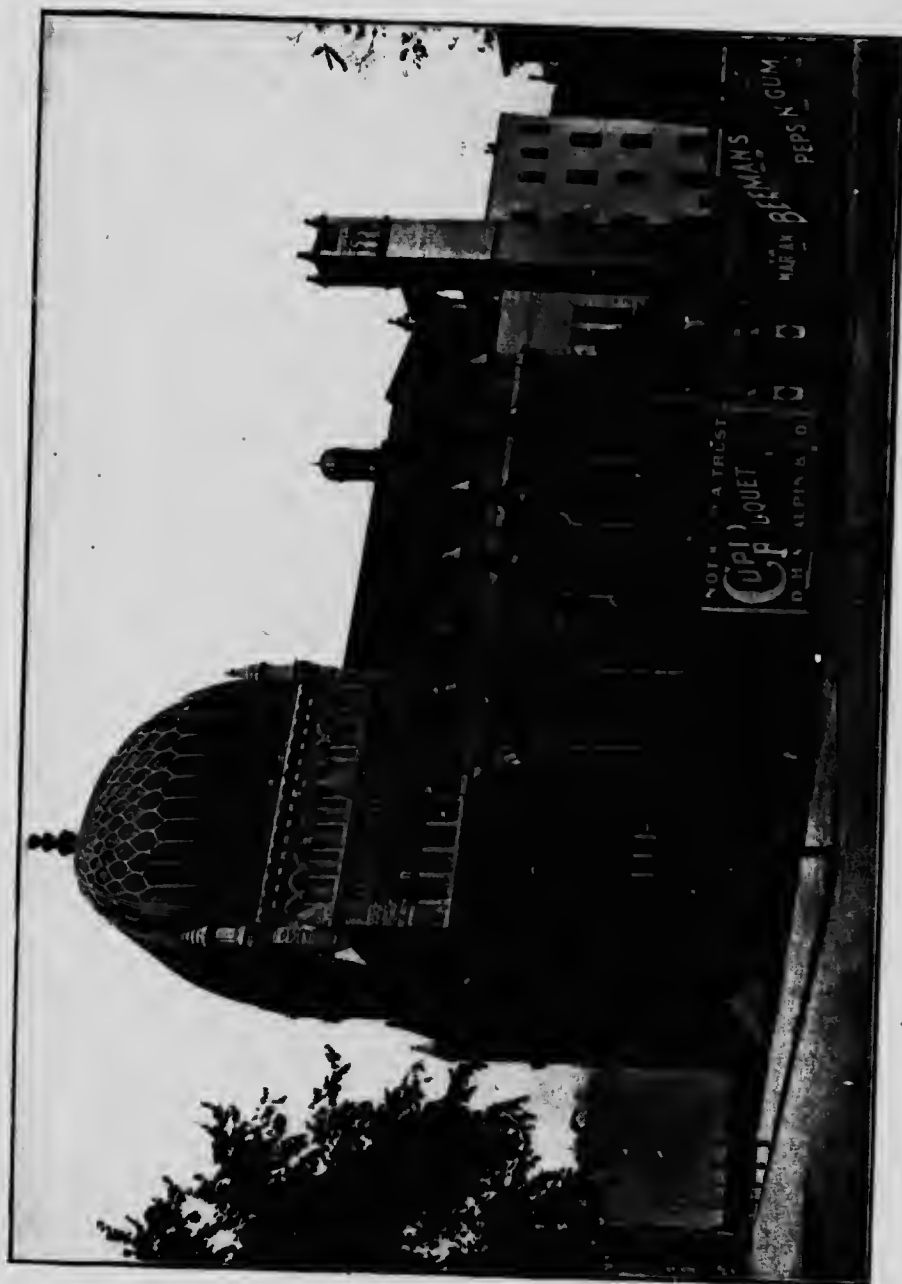
THE HEBREWS.

If it is asked, "When did the first wandering Jew rest the sole of his foot on American soil?"—it must be replied, that the question is more easily asked than answered. The 250th Anniversary of the Landing of the Hebrews, held in New York in November, 1905, has tended to throw some light on this somewhat obscure page of Church History.

"It is known beyond a doubt," says "The New-York Herald," of November 26th, "that there were at least five Hebrews with Columbus on his voyage of discovery—the interpreter, the doctor of the fleet, the surgeon, and two sailors. The first resident, however, whose name has

been preserved, was Jacob Barsimson, from Holland, on July 8th, 1654, followed in the same year by a band of refugees from Brazil, twenty-three in number, who landed in New Amsterdam (New York) in September of that year." They had been denied religious liberty in Brazil, and were subject to disabilities as grievous in the asylum to which they had fled. The old governor, Peter Stuyvesant, threatened and stormed, so that the immigrants' condition became pitiable in the extreme, and the little company disbanded; only a remnant remained; some went to Holland; some to the West Indies, and others to Newport, Rhode Island, then the most important port of North America. Rev. Louis Meyer, the well-known journalist, says that these Newport Jews erected the first synagogue upon North American soil, in 1658. The New Amsterdam Jews organized the Shearith Israel congregation in 1682, and had a synagogue erected in 1690. The first German Jews landed in Philadelphia near the end of the seventeenth century, and they pride themselves on a continuous record in that city since 1782. Among the leading Rabbis now living, the Rev. H. Pereira Mendes is the head of the largest synagogue in New York, and one of the most prominent of the orthodox rabbis in the United States. Rev. B. Telsenthal and E. B. Hirsch, of Chicago, and Rev. R. Rohler and David Phillipsen of Cincinnati, are representative rabbis of the Reformed Church. There is an Orthodox Jewish Theological College in New York, and a Reform Seminary (called the Hebrew Union College) in Cincinnati.

During the war of Independence, Jews contributed



The Hebrews in America.

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their full quota of men and money towards the revolutionary party, and under the stars and stripes they increased proportionately with the development of the country in numbers, wealth and influence, enjoying all the rights of American citizenship and the blessings of religious liberty, and they have ever been ready to make any sacrifice that patriotism demanded of them. At the present time, the number of Jews in the United States is computed to be about 1,500,000, of whom 800,000 are resident in the cities of New York and Brooklyn. There are upwards of 500 rabbis and 580 synagogues in the United States.

Dr. Isidore Singer, editor of the Jewish Encyclopedia, tells us there are more Jews in New York city to-day than there ever were in Jerusalem in its palmiest days, and they are increasing rapidly. For every twenty Jews that die, thirty-five are born, and the stream of immigration shows no abatement. The Jewish population in New York is no longer confined to the slum districts; it asserts itself on Broadway and Fifth Avenue, and other quarters of fashionable resort. The largest departmental stores in the city are owned by Jews. In all the professions the restless Jew comes to the front—on the Bench and at the Bar, in the schools and colleges, and on the stage. Beginning, as he usually does, as a pedlar or huxter, or as a dealer in "old clo'," or cheap jewelry, by dint of incessant industry, perseverance and closest economy, many have become millionaires, who frequent their costly clubs. The value of their holdings in real estate amounts in the aggregate to hundreds of mil-

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lions. It is estimated that in ten years' time New York will contain a million and a half of the Hebrews. (See "McClure's Magazine" for January, 1907.)

THE MENNONITES.

FROM A. D. 1683.

The Mennonites and Tunkers, or Dunkards, as they are sometimes called, have many points of resemblance to each other in doctrine and polity, but they have no ecclesiastical relationship. The former take their name from one, Menno Simons, a Roman Catholic priest, born at Witmarsum in the Netherlands in 1492, who left his mother church owing to having adopted divergent views respecting infant baptism, and became leader of a party of Anabaptists who by their fanaticism incurred the determined opposition of the Catholic and Lutheran churches, and subjected themselves to persecution, imprisonment and confiscation of property. Many of these people sought refuge in America where their first settlement was founded at Germantown, near Philadelphia, in 1683. At the present time they have congregations in Germany, France, Switzerland, Russia and North America. In the United States they are computed to number 300,000 adherents, and in Canada, 30,832.

The Tunkers are of German origin, dating from 1708. They take the Bible as their creed without any formulated confession of faith. Their ministers receive no salary; they object to taking oaths or to engage in

war; they practise triune, adult baptism, the candidate kneeling and being plunged head-foremost under the water. They came in a body to America in 1719, settling at Germantown, where they built a church, and chose Peter Becker, a weaver, to be their minister. Gradually they found their way into the Southern and Western States and into Canada. In the States they number about 116,000, and in Canada about 1,600. Of both sects it may be said they are peaceable, industrious people, and not undesirable settlers.

Wherever the Mennonites have settled, they have distinguished themselves by the simplicity of their habits and honesty of all their dealings. But looking down upon all knowledge as merely secular and profane wisdom, they consider theology not only as something superfluous, but even as something *pernicious*. Consequently, they stand to-day where they stood in the sixteenth century, and doctrinal development is entirely out of the question. Their frequent branching off into minor individual divisions must not be considered a token of a specially rapid development. (See *Schaff-Herzog*, Vol. II, p. 1172.)



Unitarian and Other Churches.

FROM A.D., 1717.

THE Unitarian Church traces the history of its distinctive belief to a very early period, basing its claim to orthodoxy on the recorded words of the Founder of Christianity.—“Hear O Israel: the Lord our God is one Lord” (Mark 12:29); and in John 10:30, “I and my Father are one.” It is well known that in the Reformation times, as well as in after years, Unitarians have suffered martyrdom for their faith. The eminent divine, Dr. Ebenezer Gay, of Hingham, Massachusetts, ordained in 1717, was probably the first Unitarian preacher in America. In 1801 the Plymouth Church, the oldest of the puritan faith in the United States, declared itself to be Unitarian, and the cult spread rapidly in New England. But by far the most learned and eminent theologian of this church was the Rev. William Ellery Channing, D.D., who was born at Newport, Rhode Island, in 1780, and died at Bennington, Vermont, in 1842, of whom it was said that “he belonged to the order of Christians called Unitarians, but he belonged still more to the Church Universal.” In 1803 he was ordained pastor of a Protestant Calvinistic church in Boston, but he soon afterwards allied himself with the so-called “liberal party” and became the acknowledged head and foremost leader of the Unitarian Church, “not only in America but throughout the world.” In May, 1825, the American



KINGS' CHAPEL, BOSTON.

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Unitarian Association was founded in Boston, and in 1865 the National Unitarian Conference was inaugurated in New York city.

The "King's Chapel" in Boston deserves more than a passing notice both on account of its unique style of architecture and its romantic and checkered history. The first Episcopal church in Boston was erected on the site of the existing chapel in the year 1689. It was a wooden building and was replaced by the somewhat mustere-looking present edifice in 1749-54. Its rough stone exterior gives it a kind of solemn grandeur befitting the place of worship of the old colonial dignitaries. Three English kings contributed to its decorations and furnishing, and here was set up the first organ in New England. The vice-regal court and the officers of the army and navy always attended the services in this church, and the governor had a special pew reserved for him which was distinguished by its superior adornment. When the British army evacuated Boston in 1776, the rector fled with the communion plate to Halifax, and services were discontinued for several years. In 1783 the "Society," at the instance of Dr. James Freeman Clarke (the rector), removed from the Book of Common Prayer all references to the Trinity, or the Deity and worship of Christ, and from that time King's Chapel became distinctively Unitarian, and so continues to this day.

In 1789 Washington attended services here and, it is said, contributed five guineas toward the fund for erecting the ponderous portico at the front entrance.

The Unitarian and Universalist Churches. 95

In the burial grounds attached to the chapel lie the remains of many of the early governors, divines, and other prominent colonials. (See *Schaff-Herzog*, Vol. III., p. 2421.)

The Unitarians have two distinctly theological colleges—one at Cambridge, Mass., and another at Meadville, Penn. In 1904 they had 540 ministers, 452 churches, and 71,000 communicants. The number of Unitarians in Canada is about 2,500.

THE UNIVERSALIST CHURCH holds as its distinguishing feature that "all souls will finally be saved; that evil is temporary; that good is permanent and will achieve a complete and perfect triumph in the Divine economy." The denomination traces its origin to the Rev. James Relly, a London preacher of the eighteenth century, one of whose disciples, John Murray, came to America in 1770. Through his efforts and with the assistance of a few others who entertained similar views, churches were organized at several important points in the New England and Middle States. The founder of Universalism, however, as it now exists, is commonly attributed to the Rev. Hosea Ballou, the son of a poor Baptist minister, who struggled hard for an education. He entertained views that differed widely from those of Mr. Murray, and wrought out a system of theology which he proclaimed "with a vigour and earnestness," it is said, "which have not been surpassed by any American preacher of the denomination of the nineteenth century—" (E. H. Capen, president of Tufts College, Mass.) He began to preach in 1792 and settled down in

Churches in the United States of America.

Boston in 1817, when he founded the "Universalist Magazine." He died there in 1852. Under his supervision Universalism entered upon a new epoch and spread rapidly. It has a number of theological schools and colleges. In 1904 it was credited with 734 ministers, 786 churches, and 53,538 communicants. The number of Universalists in Canada, according to the census of 1901, was 2,589.

THE MORMON CHURCH.

FROM 1830.

THE CHURCH OF THE LATTER DAY SAINTS, commonly known as Mormons, had for its founder an unprincipled imposter named Joseph Smith, born in the State of Vermont in 1805. The family were by occupation "diggers of hidden treasures." In 1827 Joseph gave out that he had a revelation from heaven which led to the discovery of certain golden plates concealed under ground and covered with mysterious characters. A so-called translation of the hieroglyphics, incorporated with scraps of history and extracts from the Bible constituted "The Book of Mormon"—the text-book of the fraternity. The delusion "took," and gave rise to the new religion which was formally organized April 6, 1830, in the house of one of "Joe's" confederates at Fayette, Seneca Co., New York. In the following year headquarters were established at Kirtland, Ohio, with a branch in Jackson Co., Missouri. A temple was erected, a store opened, and a bank es-

The Norman Church.

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established at Kirtland. Very soon the bank failed: Joseph & Company were pronounced to be swindlers, and fled the country in disgrace. They removed to Missouri where for a time they seemed to flourish, but in 1839 they were driven out, their property was confiscated and Smith was imprisoned, though he managed to escape. They came to Illinois, purchased a tract of land, planned the city of Nauvoo upon a large scale with broad avenues and spacious squares, but the only buildings worth mentioning that materialized were a huge temple and the prophet's palatial mansion. The temple was an imposing structure of hewn stone, built entirely by voluntary labour and fitted up internally after the pattern of the historic temple of Jerusalem.

In June, 1844, Joseph Smith and his brother Hyrum were foully murdered by a mob in the jail at Carthage, near Nauvoo, and Brigham Young, the senior apostle, reigned in his stead. He was a man of greater ability than Smith.

This unblushing champion of polygamy was formally married to twelve wives and had ever so many more "sealed to him as spiritual wives." Yet, by force of character, he came to exercise unlimited power over his followers. At the end of five years, Illinois said they must go hence. In September, 1846, the exodus commenced, and after a journey of eleven hundred miles in the depth of winter, over a dreary wilderness, the advance party, headed by Young, reached the great Salt Lake Valley and founded the settlement which is still the home of the Mormon Church. In 1850, Brigham

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Young became governor of the Territory. In that year the Federal Government sent an army to Utah, thinking to frighten the Mormons into decency, but the campaign ended in a farce. During nearly thirty years, Brigham ruled with despotic sway 100,000 people. He died in 1877. Utah was admitted as a State of the Union in 1896, and all hope of solving the Mormon problem has now been abandoned. Notwithstanding what has been said regarding the leaders of the movement, it would be a mistake to denounce all Latter Day Saints as imposters and fanatics. Among them are to be found many earnest and devout people. The number of Mormons in the United States in 1904 was estimated to be 342,000 and in Canada, by the census of 1901, 6,899.

THE SALVATION ARMY.

FROM A.D., 1877.

This remarkable development of what the writer of *Ecce Homo* would call "The Enthusiasm of Humanity" was begun in the east end of London, by the Rev. William Booth, a minister of the Methodist Church who withdrew from the connection in 1861, and in 1876 organized the "Army" of which he is the acknowledged "General," and the operations of which are now spread over the whole world.

It commenced work in Philadelphia in 1877, under the leadership of "Major" Moore, who was succeeded by "Commandants" Smith and Ballington Booth, "Consul" Booth Tucker, and Miss Eva Booth—the General's sec-

The Salvation Army.

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and youngest daughter, who is now at the head of affairs in the United States. In 1883 it had fifty stations in the United States. In 1904 it had 2,361 "officers," 695 churches, and 25,009 communicants. It takes its name from the methods employed in carrying on its work. It is broadly evangelical in its teaching. It does not seek to draw people from existing churches, but directs its chief energies to the reclamation of the masses who lie outside of religious influences. Its methods are markedly sensational, accompanied by much beating of drums, and other noisy demonstrations; but it has caught the ear of those whom it was designed to reach, and that it has done much good in England has been frankly acknowledged by the King on the throne and by bishops and ministers of all the churches. A division occurred in its ranks in the United States in 1896 when a counter movement—"The Volunteers of America" was inaugurated on similar lines by Ballington Booth, a son of the English General. It is largely a charitable institution, and much attention is bestowed on criminals in State prisons and jails, and the inmates of hospitals and asylums. It has headquarters in most of the principal cities in the United States. It has some thirty chief staff officers, and a large number of subordinate workers.

The following clipping from a New York newspaper of date 29th January, 1906, may serve to indicate some of the methods employed by the Salvation Army to catch the ear of the masses, and to enlist the sympathies of the "classes" in the uplifting of their poorer brethren:—

"Dressed in rags, Miss Eva Booth, commander of the



FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON.

The Salvation Army.

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Salvation Army, spoke for two hours in Carnegie Hall last night on Army work in London. The toes of her stockinged feet protruded through a pair of slippers which were tied with strings, and a yellow handkerchief was about her throat. The sleeves of her dress were so worn that both elbows were plainly seen every time she made a gesture. Much of the time she had part of her audience in tears. The hall was packed, and hundreds of persons were sent away, although more than one thousand were permitted to stand."

As for General Booth, in his 77th year it may be said of him as of the old Hebrew prophet, "His eye was not dim, nor his natural force abated." He appears to be as alert as he was twenty-five years ago. He is ever on the wing—visiting his people in all lands; proclaiming every where "the acceptable year of the Lord," liberty to sin-laden captives, and preaching the Gospel of a free and full pardon to every repentant sinner.

THE CHURCH OF CHRIST, SCIENTIST.

FROM A.D., 1867.

This Church originated in the mind of Mrs. Mary Baker G. Eddy, of Boston, about the year 1867. Mrs. Eddy was born at Bow, New Hampshire. In her early years, she resided at Lynn, Mass., where she entered upon an independent study of the Bible and reached certain conclusions which were embodied in a book entitled "Science and Health with a Key to the Scriptures." This work explaining Mrs. Eddy's religious sys-

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tem was published in 1875. In 1881 the Massachusetts Metaphysical College was opened in Boston, in which during seven years four thousand students were taught the elements of Christian Science. Mrs. Eddy became pastor of the First Church of Christ Scientist in Boston in 1879. A revised edition of her book (now in its 368th thousand) contains a summary of her maturer views of "the divine art of healing." "Christian Science," says Mrs. Eddy, "acknowledges the Bible to be the inspired Word of God and our sufficient guide to eternal life; it holds that Christ Jesus is the Son of God, and the Saviour of men; it maintains that the divine principle of healing is provable in the personal experience of every seeker of truth, and that the physical healing of Christian Science results now, as in Jesus' time, from the operation of divine principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and necessarily as darkness gives place to light."

In the treatment of sickness and disease the Christian Scientist does not employ medicine, though if he fails to destroy an agonizing pain he may permit a medical practitioner to administer anaesthetics temporarily. Surgery is left to the surgeon. Sole reliance is placed on prayer and absolute trust in the efficacy of the divine principle of healing exemplified by Christ and His disciples. "The fact that pain cannot exist when there is no mortal mind to feel it is a proof that the so-called mind makes its own pain—that is its own belief in pain." (Page 153.)

Church of Christ, Scientist.

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This Church has no regular order of ministers; its religious services are conducted by "Readers"—usually a man and a woman—elected by the congregation for a term of three years. The system has made rapid progress in the United States, where there are now upwards of 635 churches and 259 "societies," not yet fully organized under the State laws; of these there are in Canada 24 churches and 8 societies. The work began in Montreal in 1889, and the first church was erected there in the year 1900. The first church in Toronto was dedicated in 1896. Christian Science has also its organizations in England, Scotland and Ireland, in Australia and Germany. The actual number of members in full standing is about 75,000, but the number of "followers" more or less identified with the movement is not far short of a million. The great headquarters' edifice, recently erected in Boston at a cost of two million dollars, has added visibility to the movement, and indicates that the cult has come to stay.

THE SUNDAY SCHOOL IN AMERICA.

FROM A.D., 1791.

Of all the agencies that have been employed for promoting the interests of the churches of Christendom, none have been more useful than the Sunday school—sometimes called "the Nursery of the Church."

The modern Sunday school owes its origin to Robert Raikes, an English philanthropist, who inaugurated the movement at Gloucester in 1780. The first Sunday

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school society in the United States was formed in Philadelphia, under the leadership of Bishop White, of the Protestant Episcopal Church, in January, 1791. As with the Raikes' system, it employed paid teachers and its special aim was to provide religious instruction for the children of the poorer classes, not omitting to minister to their temporal wants in the matters of food and clothing. Schools of this kind were commenced in New York in 1803. In 1808, the Evangelical Society for promoting Sunday schools in Philadelphia was largely instrumental in securing the services of voluntary teachers.

The American Sunday School Union was formed in 1824, its object being to concentrate the efforts of local societies throughout the whole country, to promote the circulation of religious literature, and an endeavour "to plant a Sunday school wherever there is a population." In its first year there were reported to be 321 auxiliaries, 1,150 schools, 11,295 teachers, and 82,697 scholars. In 1906 the corresponding figures in the United States were—139,817 schools, 1,419,807 teachers, and 11,493,591 scholars. The number for the whole world, so far as could be ascertained by the Secretary of the World's Convention, in that year were, 260,905 Sunday schools, 2,414,757 teachers, and 23,442,998 scholars.

Conventions held in the different States imparted momentum to the movement and paved the way for National and International Conventions, in which foremost ministers and laymen from all quarters of the globe met and discussed Sunday-school methods and created an enthusiasm in regard to foreign mission work

such as had never before existed among the young people of the churches. A World's Convention was held in London in 1862, when valuable suggestions by the most experienced Sunday-school men and women were made in regard to the best methods of conducting Sunday-school classes and of imparting religious instruction generally. In 1872 the adoption of the International series of Uniform Lessons was inaugurated. This was followed by the multiplication and spread of Sunday-school literature in the form of lesson helps for teachers and scholars, weekly and monthly magazines entirely devoted to this subject, and even to a series of books published annually by noted authors who made this branch of study their life-work.

Of all the conventions none exceeded in interest that held in London in 1880, to celebrate the centenary of the establishment of the Sunday school at Gloucester. Representative delegates from the United States, Canada, Britain and the Continent of Europe assembled in large numbers, continued in session for eight days, and drew from their treasures things new and old in an interesting and instructive manner. London was profuse in its hospitality. None who were present at that convention will soon forget the reception at the Guild Hall, the fête at the Albert Hall, where 12,000 voices united in sacred song, nor the unveiling of the Raikes' monument on the Thames embankment by the Venerable Earl of Shaftsbury, nor the great assemblage at Lambeth Palace, where 25,000 children with banner and song were inspected by Royalty, nor the luncheon in the historic hall

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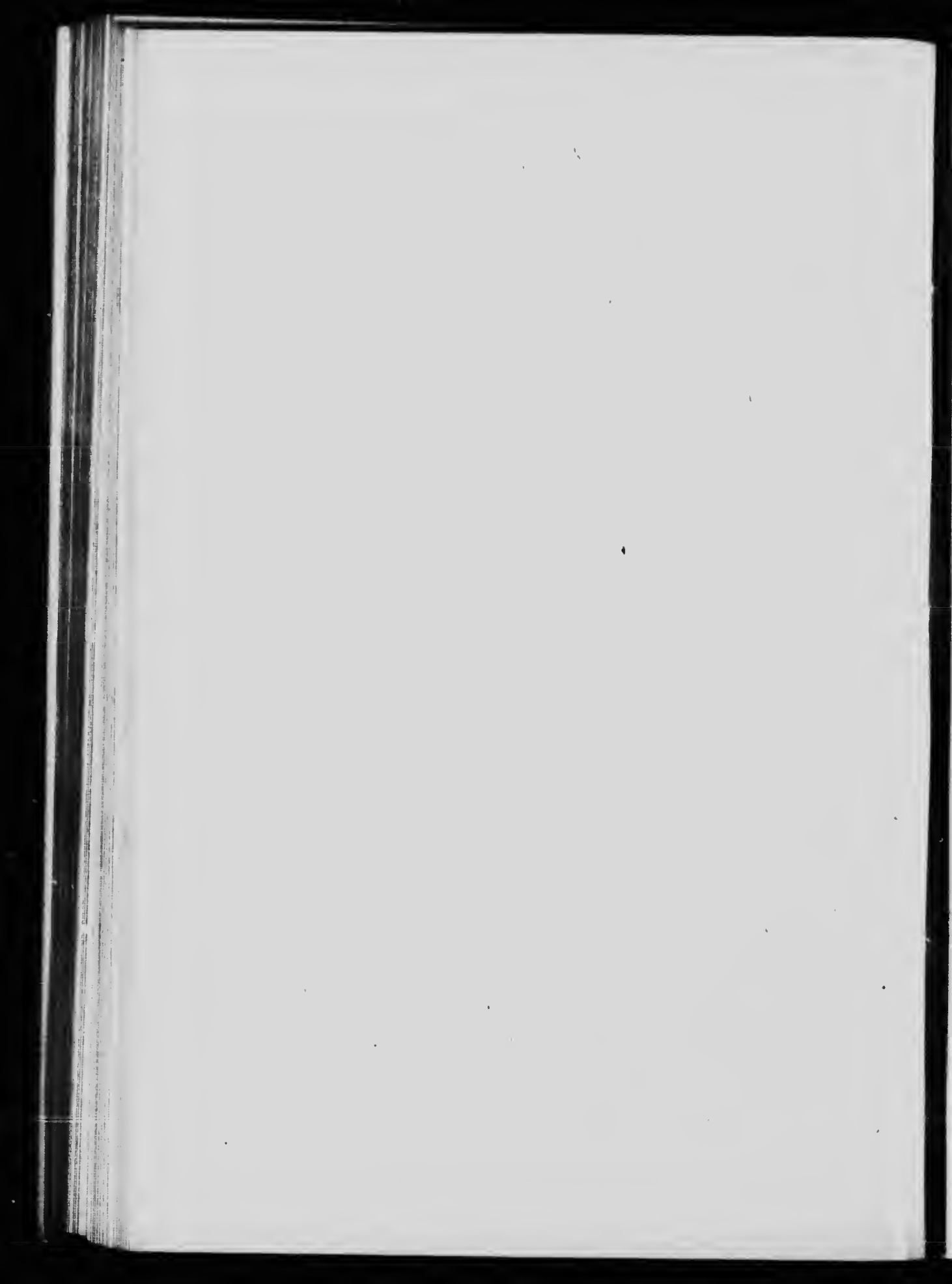
given to the delegates by His Grace the Archbishop of Canterbury, nor the farewell gathering in Spurgeon's Tabernacle, where 3,000 joined in the Communion service, and at Mr. Spurgeon's suggestion joined hands in an unbroken chain from the floor to the platform, and from the platform to the galleries, while they sang Cowper's Hymn,—“There is a Fountain filled with blood, drawn from Emmanuel's veins.”

The largest Sunday school in the United States is that of Bethany Presbyterian Church in Philadelphia, founded by the Hon. John Wanamaker in 1858, and of which he is still the superintendent. In the school proper there are over 4,000 members, and including its two branch schools, the number reported in 1906 was 5,708 teachers and scholars. As we shall see presently the first Sunday school in Canada was founded in Halifax, N.S., in 1783.

THE “YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR” is another religious organization that demands a passing notice. It was founded in February, 1881, by Rev. Francis E. Clarke, D.D., a Congregational minister in Portland, Maine. In its constitution it is declared to be international and undenominational. Its motto is “For Christ and the Church,” and its aim is to make young people of both sexes loyal and active members of their respective churches. In November, 1904, there had been formed 64,804 branch societies with a total membership of 3,888,240, chiefly in the United States and Canada. In 1890, following the example of the Metho-

dist Episcopal Church in the United States, steps were taken to organize the youth of the Methodist Church in Canada in a society to be called the "Epworth League," the declared object being "to unite the young people of that church in Christian fellowship and service." The growth of the Epworth League has also been phenomenally rapid, although in many instances the ground was preoccupied by the Christian Endeavour Society.

It cannot be doubted that there is an element of danger in connection with these Young People's Societies,—either that they may degenerate into mere social clubs, with an occasional literary entertainment (as Dr. Sutherland puts it), or that the Society may become, so to speak, a kind of *imperium in imperio*, claiming exemption from pastoral oversight or other ecclesiastical interference. In many cases, it is felt that the young people of the churches know little or nothing at all about the missionary work of their own church, and are often led to divert their contributions into other channels than their own. To meet these conditions, the Methodist church of Canada has specially impressed upon its Epworth League the paramount claims of missionary enterprise; and this has led to the formation of "The Young People's Forward Movement for Missions," which has already assumed large proportions. The principles of systematic and proportionate giving for missionary purposes has in this way been developed and become the source of a large annual revenue, "with the prospect of steady increase for many years to come."

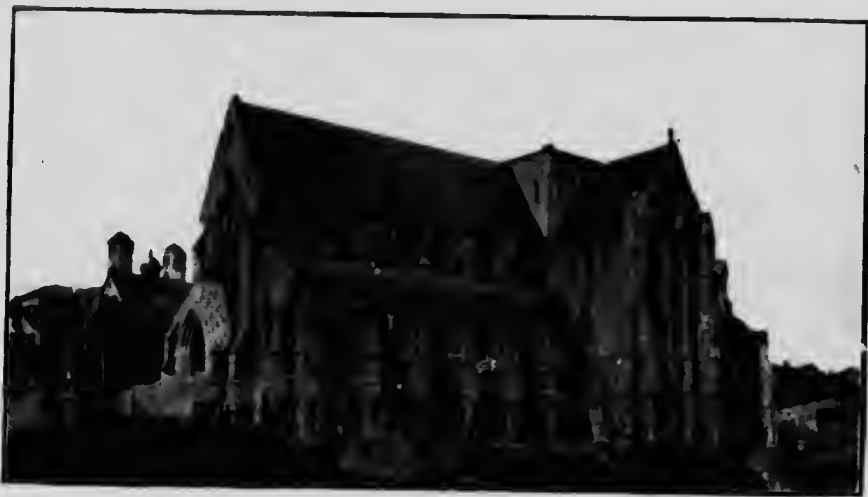


Part 11.

In Island of Newfoundland



ROMAN CATHOLIC CATHEDRAL, ST. JOHN'S, NEWFOUNDLAND.



ANGLICAN CATHEDRAL, ST. JOHN'S, NEWFOUNDLAND.

Newfoundland *

FROM A.D., 1527.

THIS large island that guards the approach to the St. Lawrence, has a population about 221,000, composed chiefly of members of the Church of England, the Roman Catholic and Methodist Churches. Having changed owners more than once, it was finally ceded to Great Britain by the French in 1713.

Rev. B. F. DeCosta, writing in *Schaff-Herzog*, says that the first known clerical representative of the Church of England in America was the Rev. Albert de Prato, a learned mathematician and a Canon of St. Paul's, London, who visited Newfoundland in August, 1527. Judge Prowse informs us that Sir Humphrey Gilbert arrived in the harbour of St. John's in the year 1583, accompanied by a band of two hundred and fifty followers from Devonshire, with the view of founding a British colony, and that on landing he read the Royal Patent authorizing him to take possession of Newfoundland and to exercise jurisdiction over it; that twigs and sod were presented to him in feudal fashion, and that in the name of Queen Elizabeth he solemnly annexed the Island to the British Empire. On the 5th of August, as directed by Gilbert, the Church of England service was conducted for the

* THE HISTORY OF NEWFOUNDLAND, by D. W. Prowse, K.C., of St. John's: London, 1895; NEWFOUNDLAND OUR OLDEST COLONY, by Rev. Moses Harvey, LL.D., of St. John's: Boston, 1883.

The Churches in Newfoundland.

first time in St. John's harbour, and a proclamation was issued that the Church of England by law established should be the accepted form of religion in the New Colony. The banner of England was then hoisted on a flagstaff and the ceremony was completed.

A sad sequel to these proceedings was the tragic death of the founder of Britain's first colony. On the voyage home in the "Squirrel"—a little cockle-shell of ten tons—they were overtaken by a violent storm. The crew of the "Golden Hind" which had kept as near as possible to the "Squirrel" during the gale, saw the gallant Knight sitting calmly on deck, with a book before him and heard him say to his companions,—“Cheer up, lads! we are as near heaven at sea as on land.” When the curtain of night shrouded the little bark, she and her crew disappeared beneath the dark billows of the Atlantic.

Church of England services are said to have been held at Conception Bay as early as the year 1612, but the first resident Anglican clergyman seems to have been the Rev. Erasmus Stourton, by some styled a “Puritan Divine,” who came here in 1611, and left in 1628, when he became chaplain to the Earl of Albemarle. A small wooden church was erected in St. John's in the year 1700, by Rev. John Jackson, a military chaplain who became a missionary of the S. P. G. A larger church was built in 1720, and a much finer one in 1759. Mr. Jackson, it is said, “was burdened with a family of eight helpless children, and suffered great hardships,” but happily for him and them, he returned to England in

The Churches in Newfoundland.

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1709, and was presented to a good living by Queen Anne. In 1730, an Anglican church was erected at Bonavista, a small town on the east coast, by the Rev. Henry Jones, who in 1734 reported his congregation to be "in a flourishing condition." The first Anglican church at Harbour Grace was erected in 1784; it was burned in 1832, and the building of the present edifice was commenced in 1835.

THE FIRST METHODIST CHURCH is claimed to have been built at Harbour Grace, in 1770, by Lawrence Caughlan, the pioneer of Methodism, who arrived in 1765. So popular was he in the community, the Episcopalians requested the S. P. G. that he should be appointed their minister. He accordingly went to England to receive ordination; on his return the church in question was erected: but it was for the Church of England! and, when he left Newfoundland in 1773, the magistrates of Harbour Grace took possession of the church, read prayers, and preached on alternate Sabbaths with the intention of holding the building until the arrival of Caughlan's successor. It is probably more correct to say that the first Methodist church in Newfoundland was built, by one, John Stretton, a well-to-do layman, at his own expense, in 1788.

In 1787 Newfoundland became part of the then new See of Nova Scotia, but it is not recorded that the first Bishop Inglis ever visited the Island. Twenty years later, it was visited by Bishop Stanser, and in 1827, Dr. John Inglis, the third Bishop of Nova Scotia, made his first visit. The first Anglican Bishop of Newfoundland

The Churches in Newfoundland.

was Dr. Aubrey George Spencer, a grandson of the second Duke of Marlborough, who was consecrated in 1839, when Newfoundland became a separate See, with the Bermudas under its care. It was Bishop Spencer who laid the foundation of the splendid Cathedral, designed by Sir Gilbert Scott, that was destroyed in the great fire of 1892. He also founded the Queen's College Theological Institution in 1842. Dr. Spencer was succeeded by Bishop Field, whose episcopate continued for thirty-two years. The present Bishop, Rt. Rev. Llewellyn Jones, D.D., succeeded in 1878; during his *régime* the Cathedral was all but completed when the disastrous fire made it a ruin, but now the work of restoration is far advanced, on a grander scale even than that of the original.

The Episcopalians in Newfoundland declined to enter the Union of the Anglican Synods of the Dominion, consummated in 1893. The Diocesan Synod of Newfoundland exercises all the functions of independent ecclesiastical jurisdiction in all matters affecting the Church of England in this Colony.

THE FIRST PRESBYTERIAN CHURCH was erected at St. John's in 1843. Its first minister was the Rev. Donald Allan Fraser, a native of Mull, Scotland. He came here in 1842, and founded the congregation in connection with the Church of Scotland. He died in 1845. A second Presbyterian congregation was formed in 1848, by those who sympathized with the Free Church of Scotland; by them, a church was built in 1852, with Rev. Moses Harvey for their minister. He had come from Ireland

years before and established his fame as an author, a politician, and an astute man of affairs, and during many years was an influential member of the community. In 1876, both churches were destroyed by fire, the two congregations then united, and in 1878 a large and handsome church was erected; this also fell a prey to the flames in 1892 and was speedily replaced by the existing fine edifice, bearing the ancient motto,—"*Nec Tamen Consumebatur.*" Dr. Harvey died in 1901; the present incumbent is the Rev. Andrew Robertson, D.D., formerly of Edinburgh, Scotland.

CONGREGATIONALISM in Newfoundland dates from 1775, when a church was founded by Rev. John Jones, formerly a soldier in the Artillery, who became an Evangelist, and went to England for ordination. He remained pastor of the church for twenty-one years. He died in the year 1800, aged sixty-three, and was succeeded by Rev. Ruttan Morris in 1801, and from that time on by a succession of godly men, up to the present day. There are now at least two other Congregational churches on the Island and several Mission Stations.

THE ROMAN CATHOLIC CHURCH was founded in the year 1623, by Sir George Calvert (afterwards Lord Baltimore), a native of Yorkshire, who had received from the Crown a patent conveying to him the lordship over the whole of the southern peninsula of the island; ineffectual attempts, however, to induce settlers to locate in this country led him to turn his attention to a sunnier clime, where he became the founder of the City of Baltimore, Maryland, in the United States. In the year 1689

The Churches in Newfoundland.

the Catholic Bishop of Quebec visited Placentia, Newfoundland, then in the occupation of the French, and brought with him several priests of the Franciscan Order. In the meantime a Roman Catholic church had been erected, in 1662, and in the same year a chapel was erected at Bonavista. During many years the Roman Catholics laboured under disabilities, which, however, came to an end in 1784, when liberty of conscience and the free exercise of their religion were granted to all the inhabitants of the Islands. In that year the Roman Catholic Church was publicly organized by the appointment of Dr. O'Donnell as Prefect Apostolic by Pope Pius VI. In 1796 he was appointed Vicar Apostolic and Bishop. In 1856 Newfoundland was divided into two dioceses and Dr. Dalton became the first Bishop of Harbour Grace.

The Roman Catholic Cathedral in St. John's, opened for worship in 1850, is a noble structure, occupying a commanding site overlooking the city and the harbour. It is built in the form of a Latin Cross—237 feet long and 180 feet in width at the transepts, and is richly ornamented with statuary and paintings. Its two massive towers are 138 feet in height. Adjoining the Cathedral are the Episcopal residence, the Catholic college, and the convent and schools. It was one of the few public buildings in St. John's that survived the disastrous conflagration of 1892.

Part III.

In the Dominion of Canada



ARMS OF THE DOMINION.

Dominion Statistics, etc., for 1905

THE SYSTEM OF GOVERNMENT established in Canada under the Imperial Act of 1867, is a Federal Union (the first of the kind in the British Empire), having a Central Government controlling matters essential to the general welfare and development of the whole Dominion; and local provincial governments having the control of matters appertaining to their defined jurisdictions.

The chief executive is vested in the Sovereign, in whom is also vested the chief command of the Militia, and of all the naval and military forces in Canada. His Majesty is represented by a Governor General, appointed by the King in Council, usually holding office for a term of five years, and whose salary of £10,000 sterling is paid by Canada. The Governors General since Confederation have been as follows:—

Appointed	Appointed
Viscount Monk 1867	Lord Stanley of Preston .. 1888
Lord Lisgar 1868	Earl of Aberdeen 1893
Earl of Dufferin 1872	Earl of Minto 1898
Marquess of Lorne 1878	Earl Grey 1904
Marquess of Lansdowne .. 1883	

There are nine organized Provinces in all, and a large area of Territories in the Northwest awaiting development. The provinces entered the Confederation in the following order:—

Quebec in 1867	British Columbia in 1871
Ontario do	Prince Edward Island .. 1873
Nova Scotia do	Alberta 1905
New Brunswick do	Saskatchewan do
Manitoba 1870	

Dominion Statistics.

The total population of the Dominion as ascertained by the census of 1901 was 5,371,351. The principal religious denominations numbered as follows:—

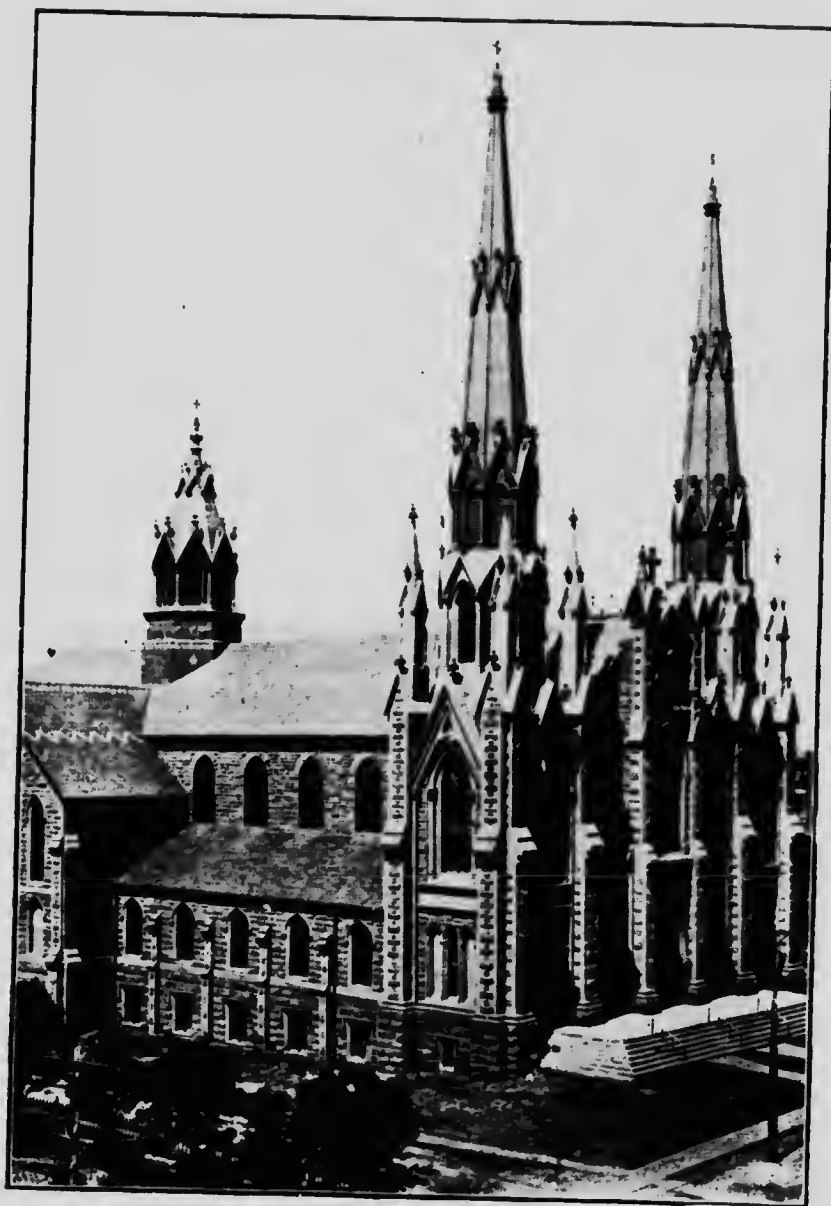
Roman Catholics..	2,228,979	Lutherans ..	92,394
Methodists..	916,862	Mennonites..	30,832
Presbyterians..	842,301	Congregationalists ..	28,283
Church of England ..	680,346	Jews ..	16,432
Baptists ..	316,714	Greek Catholics ..	15,468

The total number of churches was 11,943; of communicants, 2,209,392; the number of Sabbath-schools was 8,470; of officers and teachers, 75,846, and of Sunday-school scholars, 646,455.

It is computed that at the present time the population of Canada is considerably more than six millions.

All the Governors General since Confederation were members of the Church of England, excepting the Earl of Aberdeen, who is an Elder in the Presbyterian Church of Scotland.

By the Imperial Act of 1791, commonly called "The Constitutional Act," one seventh part of all the Crown lands in Canada were reserved for the benefit of a Protestant Clergy. Up to the year 1820 the Anglican Church had received whatever emoluments arose from the sales of these lands on the ground that it claimed to be the Church by law established in Canada. This gave rise to the protracted and vexed "Clergy Reserve" agitation. Yielding to public pressure, the Canadian Government, with the approval of the British Parliament, in 1854, enacted a statute removing all semblance of connection between Church and State, which could only be done by buying off the claims of existing ministers. Since that time, all the Protestant Churches in Canada have been placed on an equal footing in the eye of the law, and entirely dependent for their support on the voluntary contributions of the people.



ST. DUNSTAN CATHEDRAL, CHARLOTTETOWN, P. E. I.

The Roman Catholic Church.

**IN THE MARITIME PROVINCES OF NOVA SCOTIA, NEW
BRUNSWICK, AND PRINCE EDWARD ISLAND.**

FROM A.D., 1604.

THE first attempt to found a colony in these provinces was made by De Monts who had been appointed Governor General of the French possessions in North America, extending from Virginia to Hudson's Bay. De Monts was himself a Huguenot and Calvinist, who, it is said, was allowed the free exercise of his religion with the strange proviso that he should endeavour to convert the naborigines to the Catholic faith! He sailed from Havre de Grace in March, 1604, bringing with him a band of emigrants who were chiefly Roman Catholics and had for their chaplain a secular priest named Nicolas Aubry. After exploring the Bay of Fundy they landed on the island of St. Croix in Passamaquoddy Bay, New Brunswick, where a fort and a chapel were built. The chapel was a very primitive structure, the supporting pillars of which were living trees.

Here then we have the date of the first place of worship erected in the Dominion of Canada, and of the arrival of the first resident Christian Missionary. During their first wretched winter on the island thirty-six of the immigrants died of scurvy: the priest also died, and the disheartened remnant removed to "The Acadian land on the shores of the Basin of Minas," where they

founded Port Royale (now Annapolis) which after many vicissitudes became the seat of Government during the French régime, and here a church was erected in 1608. In 1613 and again in 1630, Recollet (Franciscan) missionaries came to Acadia, and at a later period Jesuit priests* who planted missions among the Indians and French colonists. Bishops Laval and St. Vallier of Quebec took a deep interest in these missions and the latter visited them in person to find that "the Indians were nearly all converted." Father Petit became the first Vicar-General of Acadia in 1676, but up to 1817 all the Catholics in the Maritime Provinces were subject to Quebec.

In the meantime things had not gone well with the Catholics in Acadia. During many years the work of the missionaries was carried on amid great difficulties. Dire feuds had existed between them and the Huguenots, many of whom had sought a refuge in Acadia from the persecutions in France, which culminated in the massacre of St. Bartholomew's day. In 1755 took place the deportation of Acadians, to the number of seven or eight thousand, from their primeval fertile valleys on the Basin of Minas to the unwholesome regions of Louisiana—so pathetically portrayed by Longfellow in his "Evangeline"—a measure of extreme severity only justified by their persistent disloyalty to the British Government and frequent acts of insubordination, which made their removal a political and military necessity. And the existence of those who remained in Nova Scotia was em-

* See Garneau's History, Vol. I, p. 75.

bittered by an Act of the Provincial Government passed in 1759 for the utter suppression of popery.

About this time the rising tide of immigration brought many Catholics from Scotland and Ireland, soon after which churches, schools, colleges and convents multiplied in all directions, and many fine cathedrals even were erected. A church indeed had been built in Prince Edward Island as early as 1721-3 and another at Louisburg, Cape Breton, in 1759. Prince Edward Island had been erected into a diocese in 1829, with Rt. Rev. R. Angus McEachern for its first Bishop. He died in 1835, and was followed by Bishop B. D. McDonald, and Bishop McIntyre who died in 1891. St. Dunstan's Cathedral in Charlottetown was built in 1898. While as yet they had no minister of their own Church on the Island, we are told that the Presbyterians brought their children for baptism either to the Catholic priest or the Church of England minister, both of whom were highly esteemed by all classes in the community. In 1783 the laws prohibiting the public worship of the Roman Catholics in Nova Scotia had been repealed, and in the following year a small wooden church was erected in Halifax. The chronicler of the time says that the frame of this building was raised "in presence of a great concourse of gentlemen and other people." The Cathedral of St. Mary's with its handsome façade and spire of white granite, was opened for worship in 1829. Halifax became a Roman Catholic diocese in 1842, and the Metropolitan See of the three Maritime Provinces in 1852, when Dr. William Walsh became the first Archbishop of Nova

Scotia, which includes in its jurisdiction the Bermudas and the Magdalen Islands. Dr. Walsh was succeeded by Archbishop Connolly in 1859, Dr. Hannan in 1877, and by Dr. Cornelius O'Brien in 1883; the present incumbent, Most Rev. E. J. McCarthy, formerly Rector of St. Mary's, was consecrated in 1906.

The diocese of Fredericton, N.B., was erected in 1842 with the Rt. Rev. William Dollard as its first bishop. It was subdivided into the diocese of St. John and Chatham in 1860, when Rt. Rev. John Sweeny became bishop of St. John. The See of Eastern Nova Scotia was transferred from Arichat to Antigonish in 1885 when Rt. Rev. John Cameron, formerly co-adjutor bishop of Arichat, became the first bishop of Antigonish, by whom a splendid cathedral was erected.

There are now five Catholic dioceses in these provinces, served by over 300 priests; by the census of 1901, the number of Roman Catholics in the Maritime Provinces was 310,072, out of a total population of 893,953; in 1906, the population of the City of Halifax was estimated to be about 45,000, fully one-quarter of which number were members of the Roman Catholic Church.





THE BASILICA, QUEBEC.

In the Province of Quebec.

JACQUES CARTIER on his second voyage of discovery in 1535 was accompanied by two Catholic chaplains, but the first missionaries who came to stay were the Recollet Fathers, who came to Canada with Champlain in the year 1615. These were the Superior, Jean D'Olbeau, Denis Jamay, Joseph le Caron, and a lay brother Pacifique Duplessis. Jamay remained in Quebec whence he served Three Rivers, Caron was assigned to the Huron country, and D'Olbeau to Tadousac, where he conducted the offices of the Church in a rude cabin with a kind of chapel attached to it. In the following year, a Recollet Friar, Paul Huet, said mass at Tadousac in a chapel made of foliage, whilst two sailors stood near him waving green branches to keep the mosquitoes away.

It is recorded in the annals of Quebec that the first church erected in this province was built by Champlain in the lower town of the Ancient Capital, in the year 1615, and that it was destroyed along with other buildings in the siege of 1629. Traces of Champlain's later church, in the Upper town, are still to be found in relics of the foundation walls of the chapel built in 1633, to commemorate the recovery of Quebec from the English, and which was named the "Chapelle de Recouvrance." This church was destroyed by fire in 1640. The second church in this province was that built by the Recollet Fathers on the St. Charles River opposite Stadacona, as the ancient capital was then called. The corner stone



CHURCH OF NOTRE DAME DES VICTOIRES, QUEBEC.



THE OLD CHAPEL OF TADOUSAC.

Churches in the Province of Quebec.

was laid by Father D'Olbeau, June 2, 1620, and it was consecrated May 15, 1621, and named "Notre Dame des Anges." Previous to that, however, a temporary chapel had been in use in the Hospice of Notre Dame des Victoires.

The historic little church of *Notre Dame des Victoires*, now standing in the Lower Town of Quebec, is claimed to be the very oldest church in Canada, next to the Basilica—dating from the year 1688. It was partially destroyed during Wolfe's siege of Quebec in 1759, but was subsequently rebuilt on its old walls. The *fete* of Notre Dame de la Victoire was established on October 7, 1690, to commemorate the defeat of the British invaders under General Phipps, and was annually observed by the French inhabitants in memory of what they regarded as a miraculous interposition of Providence in their favour. Hence the name which it still bears.

The Jesuits' Mission in the Saguenay district was commenced in May, 1641, by Father Paul le Jeune. Father de Quen, and the celebrated Interpreter Marsollet, and the work begun by them was continued for 150 years by a succession of missionaries "who increasingly exercised the most arduous apostolate." In 1656, the Governor, Jean de Lauzon, in the name of the company of One Hundred Associates, gave the Jesuits a piece of land at Tadousac on which to build a church, a priest's house and for a cemetery. They went to work at once and the projected buildings were completed in 1639. The Church was the first in the province, built of stone. It was destroyed by fire in 1665, and rebuilt in

The Roman Catholic Church in Quebec. 131

1671. The present chapel at Tadousac, built in 1747, has been in continuous use all these years, for although a large new parish church has recently been erected, once a year, on St. Anne's Day, the priest ascends the altar of the old church in which so many generations have knelt, and the whole parish flocks to the rustic sanctuary to join in the ceremony of the mass.* The belfry still contains the old bell that was sent from France in 1647, and that has summoned the faithful to prayer for more than 250 years.

The first Roman Catholic bishop in Canada was His Grace FRANÇOIS DE LAVAL, *Abbé de Montigny*, a scion of the illustrious House of Montmorency, a man of eminent ability and scholarship, who wielded vast influence in the civil as well as the ecclesiastical affairs of the colony—"making and unmaking its Governors at his will." He was appointed Bishop of Quebec, by Pope Clement X., in 1674—his jurisdiction extending from Labrador to Louisiana. He had been made Vicar-Apostolic of New France in 1658, and arrived in Canada in the following year. In 1663 he founded the Theological seminary which was the precursor of the famous university in Quebec which bears his name. The death of Bishop Laval, which occurred in 1708, in the 86th year of his age, deprived New France of one of its most eminent men. "For many years the saintly prelate had been unable to discharge the entire duties of his office which had been assigned to M. de St. Vallier, but he had

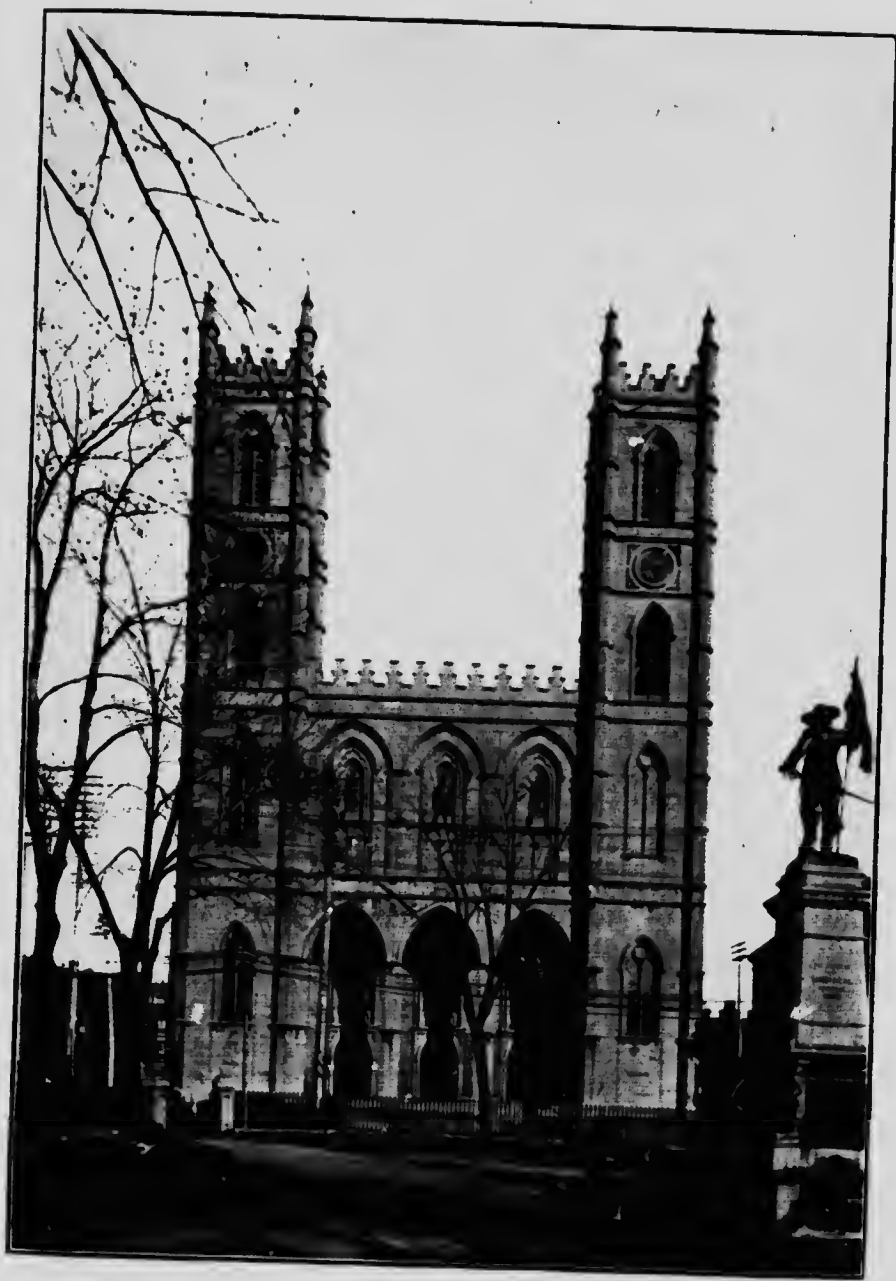
"Pay de Tadousac," by J. Edmund Roy, 1889.

Churches in the Province of Quebec.

never ceased to take a deep interest in the spiritual welfare of the Colony. When he began his episcopate the Church in Canada was in its infancy, and without any form of organization, and it required a firm hand to establish authority in a new country when discipline was unknown, so that Laval inevitably came into conflict with various elements of opposition. Impartial history, however, admits that he was the one man of his time who could successfully establish the Roman Catholic Church in Canada, and the perfection of the organization which he left at his death is sufficient justification for his modes of procedure." (See *Quebec Under Two Flags*, 1903, by A. G. Doughty, and N. E. Dionne, librarian of the Legislature of Quebec.)

It goes without saying that, nowadays, Bishop Laval would be accounted an extremist—intolerant of all forms of religion other than his own. His successor, St. Vallier, was also a very eminent man, though cast in a different mould. He was conspicuously the patron of charities and missions. Laval having resigned in 1688, St. Vallier was in that year consecrated in Paris the second Bishop of Quebec. He died in 1727, much regretted.

Up to the time of the conquest, there had been in all six bishops of Quebec. The present incumbent, the Most Reverend Archbishop Louis Nazaire Begin, D.D., is a Canadian by birth, who became Bishop of Chicoutimi in 1888. In 1891 he was appointed Coadjutor to His Eminence Cardinal Taschereau, by whom he was invested with the administration of the diocese in 1894. Arch-



NOTRE DAME PARISH CHURCH, MONTREAL.

bishop Taschereau was, in some respects, one of the most distinguished of the Roman Catholic prelates in Canada. He was ordained to the priesthood in 1842, and was soon after appointed superior of Quebec Seminary, and rector of Laval University in 1860. He was created the first Canadian Cardinal in 1886, and received the *rouge chapeau* from the Pope's hand in the following year. Cardinal Taschereau died April 12, 1898, in the 79th year of his age.

The first parish church of Quebec, both as regards antiquity and rank, is the Cathedral of NOTRE DAME DE LA PAIX, so-called to commemorate the peace concluded with the Iroquois Indians. The foundations of this fine old edifice were laid on September 23, 1647, by Rev. Father Hierosme, superior of the Mission, and Chevalier de Montmagny, the then Governor General. The first mass was celebrated in it in 1650; it was consecrated by Bishop Laval in 1666. During the siege of Quebec the Cathedral was damaged by cannon balls and shells, and since that time has undergone many "restorations" and enlargements; but it still retains its identity, and has been for more than two and a half centuries a silent witness of wonderful changes in Church and State in Canada and on the Continent of America. It is now 216 feet in length, and 94 feet in width. The interior is the admiration of all visitors, on account of its architectural proportions, its rich paintings and other *souvenirs*. In the Sanctuary of the Cathedral lie the remains of nearly all the bishops of Quebec, of the curés and canons of the old régime; and of some eight hundred laymen and

women belonging to the first families of Quebec. The cathedral was erected as a minor Basilica in 1874.

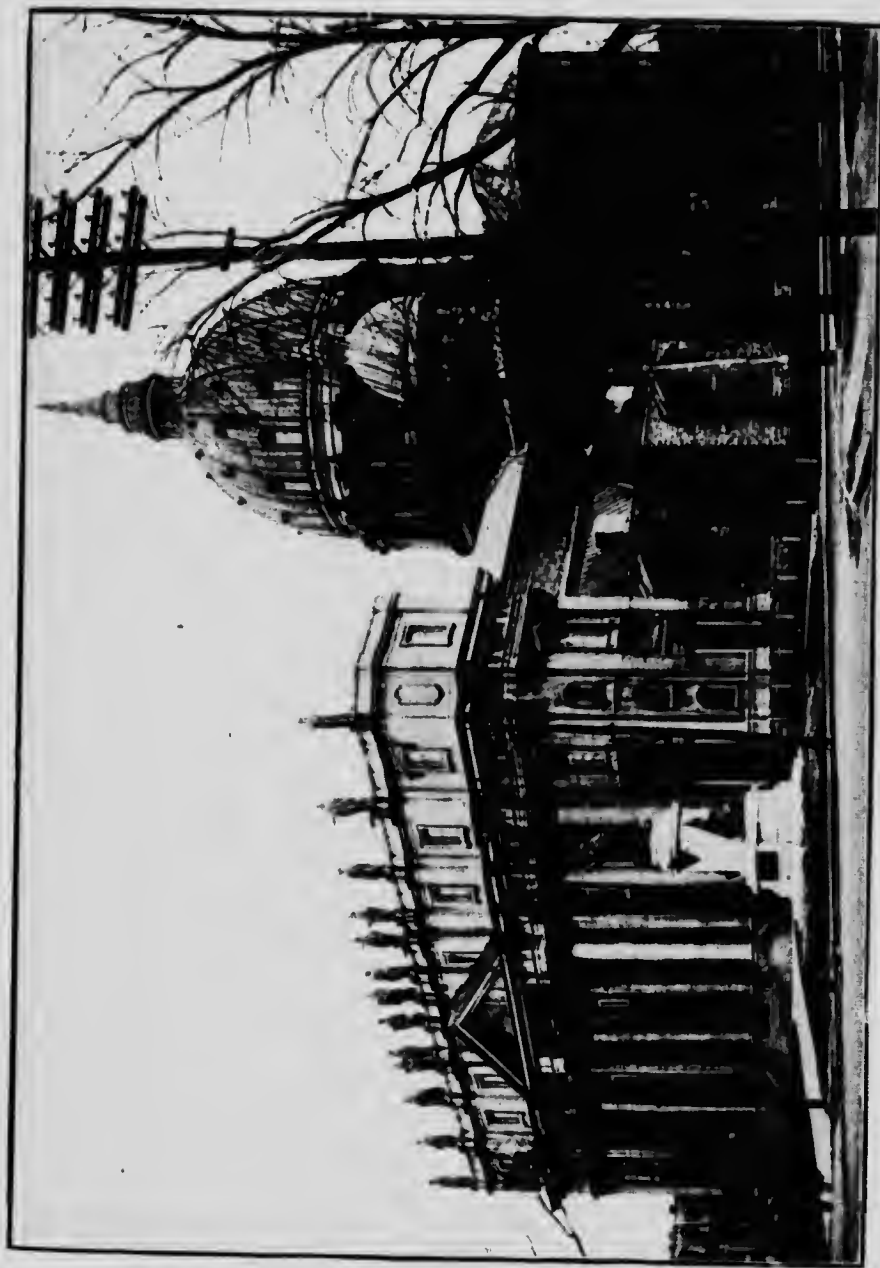
In the City of Quebec, having a population of about 70,000 souls, there are now nine Roman Catholic parish churches, four others in charge of chaplains, and thirteen chapels attached to convents and other religious institutions but all open to the public.

Coming now to MONTREAL, we find that a wooden chapel was hastily constructed by Maisonneuve within the fort which he erected on first landing on the Island of Montreal in 1642. The chapel was consecrated that same year by the Superior of the Jesuits, the site of the future City of Montreal being also consecrated by him on that occasion. The Indian name of the place was *Piotiki* (now Hochelaga). As time went on this chapel was enlarged to meet requirements. Two years later, the *Hotel-Dieu* was founded by Madame de Bouillon and Mademoiselle Mance as a hospital for the sick, and had a chapel connected with it from the first—a stone edifice in the Tuscan style of architecture which stood on St. Paul street until 1861, when the convent and its accessories were removed to another part of the city.

The NOTRE DAME PARISH CHURCH, founded in 1671, stood in the centre of Notre Dame street in what is now called the *Place d'Armes*; it was completed in 1692, and there it remained until the present parish church was opened for worship in 1829. The original church was built of stone with a tower and belfry and a high-pitched roof covered with tin, as were nearly all the buildings in Montreal at that time. It was dedicated to the Virgin

Mary and was deemed a handsome edifice in its day, but is far surpassed in size and grandeur by the present church of the same name, which accommodates an audience of 10,000 persons. Its twin towers are 230 feet high and in one of them there is the largest bell in America, weighing 29,100 pounds. The Bonsecours Church was founded with impressive ceremony in 1673; it was destroyed by fire in 1754 and its re-erection completed in 1775. The RECOLLET Church founded in 1692, though now a thing of the past, is still remembered with gratitude as having opened its doors to Anglicans and Presbyterians before either of these had churches of their own, and it is related that the good Recollet Fathers declined to receive any pecuniary remuneration for the concession, but were induced by the Presbyterians to accept a present of two hogshead of Spanish wine, containing sixty gallons each, along with a box of wax candles. This Church and the Monastery attached to it stood on St. Helen street until the year 1866, when an old, time-honoured landmark disappeared. The Church gave place to the exigencies of commerce and was taken down. Most of the congregation at that time were Irish Catholics who became connected with the splendid new ST. PATRICK Church, seated for 5,000 persons.

Of the many splendid churches in Montreal, next to the Parish Church of Notre Dame, the Church of the Jesu and St. James' Cathedral are perhaps the most imposing; the former, opened in 1865, took the place of the old Jesuits' Chapel, erected in 1692-94, and that was burned in 1803. The latter, designed to be a replica of



ST. JAMES' ROMAN CATHOLIC CATHEDRAL, MONTREAL.

Churches in the Province of Quebec.

St. Peter's, Rome, on a smaller scale, is, internally, a magnificent edifice; it was opened for worship in 1894 and will cost when completed about \$2,500,000. The bishops of Montreal have been Mgrs. Jean J. Lartigue, D.D., in 1836; Ignace Bourget, D.D., in 1840; and Edward Charles Fabre, D.D., in 1876—who became the first Archbishop of Montreal, and was succeeded in 1897 by the present Archbishop, the Most Rev. Louis Paul Napoleon Brachesi, D.D., who was born in Montreal in 1855, and is held in high estimation by his fellow citizens of all denominations. There are now in the Province of Quebec 9 dioceses, 2 archbishops, 7 bishops, and about 2,000 clergymen, including professors and teachers in the colleges.

The Seminary of St. Salpice, adjoining the Parish Church, was founded in 1657, and is now one of the last of the old landmarks in Montreal. A portion of the original structure still exists, though almost hidden from view by Notre Dame and other modern buildings; but in the course of years many other educational institutions have branched off from the parent stem, some of them far exceeding in size and splendour that from which they sprang; one of these—*La Maison de Prêtres*—commonly known as the "Jesuit College"—is a magnificent edifice, occupying a fine site in the west end of the city, and having ample accommodation for upwards of a thousand students.



In Ontario and the North-West.

THE first Roman Catholic church in this province was founded at Sandwich, in the county of Essex, in 1767, when Father Potier was curé or parish priest. At a later period it was taken in charge by Rev. Edmund Burke who in 1818 was appointed Vicar-Apostolic of Nova Scotia.

The next Catholic settlement took place in the county of Glengarry in 1786, when a band of immigrants from the West Highlands of Scotland, numbering 526 souls—depopulating nearly a whole parish—having sailed from Loch Nevis on the 29th of June, in the ship "McDonald," reached Quebec on September 7, bringing with them their priest, the Rev. Alexander Macdonnell, Scotus. On their arrival in Glengarry, they immediately founded the parish of St. Raphael's and built their first church, known in its day as the "Blue Chapel," in the latter part of 1786 or early in the following year. Their priest died at Lachine, *en route* to Montreal in May, 1803. At that time there were only in Upper Canada one stone and two wooden churches of the denomination, and two clergymen. After a short interval another party of Scottish Highlanders arrived, led by another Rev. Alexander Macdonnell—a man greatly beloved—who in 1820 was appointed Vicar-Apostolic of Upper Canada, and Bishop in 1826, with his seat at Kingston; and this is said to have been the first Catholic diocese established in a British colony with the concurrence of the British Gov-

ernment. Father Macdonnell was familiarly called "A pillar of the church and a bulwark of the throne." He died in Scotland in 1840, in his 80th year, and in 1861 his remains were brought to Kingston, and buried in the Roman Catholic Cathedral.

A Roman Catholic mission for the benefit of the Indians had been established at St. Regis on the south side of the St. Lawrence before 1786, and the few Catholics among the U. E. Loyalists who had settled in Glengarry in 1783, and had died before 1786, had been buried at St. Regis. The priest at that time in St. Regis was also a Macdonnell; he had been educated at the Scots College at Valadolid, in Spain, and was a brother of two Captains in the King's Royal Regiment of New York. ST. FINNAN'S PARISH CHURCH at Alexandria, a stately edifice of cut stone, was dedicated in 1885, by Bishop Cleary, of Kingston, assisted by the pastor—yet another Alexander Macdonnell, D.D.—who was consecrated the first bishop of Alexandria in 1890, when St. Finnan's became his Cathedral. Glengarry, from its first settlement and up to the present time, has been chiefly peopled by Roman Catholics and Presbyterians, and there is no indication that there will be any great change in this respect for a long time to come.

The first colony of Irish Catholics was formed in and around Perth, Ont., in 1825; others about the same time came to the county of Peterborough. By a bull of Pope Gregory XVI., dated December 17, 1841, the diocese of Toronto was separated from that of Kingston, its first bishop being Rt. Rev. Michael Power, D.D., who was

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consecrated in May, 1842. He died in 1847. Since that time, the Roman Catholic Church made rapid progress in Ontario under such able administrators as the Archbishops Cleary, Lynch and Walsh. The last named had been Bishop of London, Ont., since 1868, and was appointed Archbishop of Toronto in 1889. He died in Toronto, July 31, 1898. A handsome monument recently erected to his memory in London testifies to the high appreciation of his services entertained by his co-religionists.

There are now in Ontario eight dioceses, three archbishops, five bishops, and upwards of five hundred clergymen. The census of 1901 gives Ontario 390,355 Roman Catholics, out of a total population of 2,182,947.

IN THE NORTHWEST TERRITORIES.

IN THE NORTHWEST TERRITORIES the Roman Catholic Missionaries were first afield as early as 1690, when two French priests began a mission to the Indians in Rupert's Land. In 1731 Father Messenger, a Jesuit, was chaplain to a band of French explorers. Again, in 1736 came Father Aulneau with another exploring party who were attacked by a band of Sioux and massacred to a man. Nothing farther seems to have been attempted till 1818, when two priests from Quebec, Revs. N. B. Provencher, and Severe Desmoulins, arrived at Red River. In 1822 M. Provencher was consecrated bishop, under the title of Bishop of Juliopolis, with authority over Hudson's Bay and Northwest Territories, where he continued his arduous labours for twenty-two years, having ten assistants at different times, of whom M. Demers became bishop of Vancouver

Island. In 1850 the eminent Father Taché was appointed coadjutor with Provencher, who died in 1853, at St. Boniface (Winnipeg), where he had erected a fine cathedral, the twin spires of which rising to a height of 150 feet could be seen from a great distance. Father Taché succeeded Bishop Provencher in 1854, and established his throne at St. Boniface, where he erected a stone cathedral to replace the original wooden one which was destroyed by fire, also a Bishop's Palace, and other large and handsome buildings. To him Father Vital Grandin was appointed co-adjutor and successor. Bishop Taché was *par excellence* the Roman Catholic Apostle of the North-west—a man of great ability, zeal and administrative capacity, held in high esteem by all classes of the people, whose influence for good was co-extensive with his vast diocese, and far beyond it. He died June 21, 1894.

Father Demers was appointed bishop of British Columbia in 1847, though he did not reach Victoria till 1852. The only Catholic settlers at that time on Vancouver Island were a number of French Canadians employed by the Hudson's Bay Company. The fine Cathedral in Victoria was erected in 1891. Bishop Taché was promoted to be archbishop and metropolitan in 1871.





ST. ANDREW'S R. C. CATHEDRAL, VICTORIA, B. C.

The Cathedral of Our Lady of the Holy Rosary in Vancouver is also a very fine building ; and at many other points in the North-West there are large and substantial edifices testifying to the material and moral advancement of the country and the people. In 1858, Mr. Hopkins tells us, Father LaCombe founded the Mission of St. Albert's, nine miles west of Edmonton which has become the largest and most prosperous Mission in the North-West. When it began the place was simply an Indian camping-ground, but now it is the seat of a Bishopric, with its palace, cathedral, nunnery, and other large buildings—the Cathedral being a very handsome frame structure.



This cut of what purports to be the Dominion Arms, containing the Arms of five Provinces, viz.: Nova Scotia, New Brunswick, Quebec, Ontario, and Manitoba, seems to have been published without the indorsement of the Dominion Government, the Arms and great seal of which are fully described in the Appendix.

The Church of England in Canada.

STATISTICS.

THE GENERAL SYNOD comprises all the Diocesan Synods in the Dominion, and is composed of all the bishops with clerical and lay delegates appointed by the respective Synods in equal numbers, and meets quadrennially—the whole number is about 225. There are two Ecclesiastical provinces, viz., that of Canada, and of Rupert's Land, each having an archbishop. There is one "Primate" for all Canada.

The number of dioceses in Canada is	24
The number of bishops	22
The number of clergymen is about	1,300
Baptized members of the Church (per census 1901)	755,346
Number of Canadian ministers in foreign fields.	14
Female missionaries in foreign fields (including wives)	20
Contributions for Canadian missions (1905) . .	\$163,059
*Contributions for Foreign missions (1905) . .	44,386
Contributions for all church purposes (1905) .	1,759,329

Number of Theological colleges, eight, as follows:—

University of King's College, Windsor, N.S., incorporated in 1789.

University of Bishop's College, Lennoxville, Quebec, founded, 1843.

Trinity College, Toronto, incorporated by Royal Charter, 1852.

Huron College, London, Ont., founded, 1863.

St. John's College, Winnipeg, Man., founded 1866.

Wycliffe College, Toronto, Ont., incorporated 1879.

Montreal Diocesan College, incorporated, 1879.

Emmanuel College, Prince Albert, N. W. T., 1880.

* The foreign missions of the church are in Japan, China, Africa, Persia, India, Palestine and South America. In these fields, nine female missionaries are supported or aided by the Women's Auxiliary Missionary Society. The missionaries in Canadian fields are under their respective Bishops, but grants are made to all the Missionary Dioceses by the Missionary Society of the Church at large.



ST. PAUL'S PARISH CHURCH, HALIFAX, N. S.

In the Maritime Provinces.

FROM A.D., 1749.

IT is recorded that a church was built by the French at Annapolis Royal, and dedicated to Ste. Anne, in 1703, which was ultimately appropriated by the English, and that services of the Church of England were held in this Church by the Rev. John Harrison, in 1710. But the history of the Anglican Church properly begins with the year 1749.*

On the 21st of June 1749, the Hon. Edward Cornwallis, whom the King had appointed Governor of Nova Scotia, landed in Chebucto Bay, the Indian name of what is now Halifax harbour, with a party of 3,760 English settlers, among whom were three missionaries of the S.P.G., namely,—Rev. William Tutty, M.A., of Emmanuel College, Cambridge, formerly curate of the parish of All Saints, in Hertford; Rev. William Anwyl, B.A., of the diocese of Chester, a naval chaplain who could speak both English and Welsh; and Rev. Jean Baptiste Moreau, formerly prior of the Abbey at Brest, who was able to minister in three languages. Mr. Tutty, who was at the head of the mission, could officiate in English, French

* "The YEAR BOOK of St. Paul's parish Church, Halifax, for 1906," is prefaced by an historical statement, evidently compiled by "one who knows," in which there is not only an interesting account of the formation of the congregation, but also some useful data concerning the Genesis of the Church of England on the American Continent.

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and German. In 1752 the Rev. John Breynton, D.D., one of H. M. chaplains at the siege of Louisburg, came to assist Mr. Tutty, and became the first rector of St. Paul's Church in the following year. Since then there have been seven rectors in this historic church, namely—Dr. Robert Stanser, afterwards the second bishop; Dr. John Inglis, the third bishop, Archdeacon Willis, Dr. George W. Hill, Dr. Charles Hole, Rev. Dyson Hague, and Dr. W. J. Armitage, the present rector, appointed in 1897.

The first service was held on the 21st of June—the day on which the city was founded, and in the open air. Soon after this the Governor gave the use of his drawing-room for divine worship, and the Holy Communion was first administered in Government House.

ST. PAUL'S CHURCH was erected by the pious munificence of His Majesty King George II., who is styled in the Deed of Endowment "The Royal Founder," and the Church was designated "A Royal Foundation, and of Exempt Jurisdiction." In explanation of this term the late Mr. Justice J. Norman Ritchie and other authorities gave their opinion that if St. Paul's had been an ordinary parish the grant of pew-rents in the Deed of 1760 would have been illegal, as it infringed upon the rights of the ordinary (or bishop). But St. Paul's was then a "Free Chapel" and exempt from the jurisdiction of the ordinary under whose control it would otherwise be according to English law. Though never accorded the dignity of a cathedral, except by courtesy, St. Paul's had thus the unique distinction of being classed as a "Royal Chapel,"

Churches in the Dominion of Canada.

as was Westminster Abbey, which Dean Bradley, in his history of the Abbey, says is "entirely independent of Episcopal control." There is now a second "Royal Chapel" in Canada—the Mohawk Church at Brantford, which was recognized by King Edward in 1904 as "His Majesty's Chapel of the Mohawks."

The building materials of St. Paul's Church, consisting of oak and pine, were brought from Boston, already framed, and the foundations were laid on June 13, 1750, and though not then completed the building was opened for worship on September 2. For a number of years the services were conducted in English, French and German, and in 1767 in the language of the Micmac Indians. It is worthy of mention that the "Protestant Dissenters" met regularly for worship in St. Paul's, under their own minister, until a meeting-house was built. The Church has been greatly enlarged and remodelled, but the original framework still exists in excellent preservation. It is certainly the oldest Protestant Church in the Dominion, and is now seated for 2,000. The congregation is by far the largest in the Maritime Provinces. Its Sunday-school, founded by Dr. Breynton in 1783, is the oldest on the American continent, and has 1,060 teachers and scholars on the roll.

There is probably no church on this side of the Atlantic, the walls of which are so thickly covered with mural tablets of such historic interest as are to be found in old St. Paul's. The bells in the tower were imported from London in 1812, and the first organ was obtained from a Spanish prize-ship in 1765.



THE LITTLE DUTCH CHURCH, HALIFAX.



ST. GEORGE'S, THE ROUND CHURCH, HALIFAX.

The Church of England in Nova Scotia was proclaimed to be the Church by law established in 1759. Protestants dissenting from it, however, whether Calvinists, Lutherans, Quakers, or others, were accorded free liberty of conscience in conducting their religious services; but during a number of years their ministers were not permitted to celebrate marriage, and certain laymen were appointed by government for their relief, to perform the ceremony. A similar practice prevailed in Newfoundland until a comparatively recent period.

The Rt. Rev. Charles Inglis, D.D., was consecrated at Lambeth, August 12, 1787, the first bishop of Nova Scotia, when the See practically included the whole of British North America. He was the first Protestant bishop appointed to a British colony. Dr. Inglis was a native of Ireland, who came to America in his youth, was sometime a missionary to the Indians in the Mohawk Valley in the State of New York, and became rector of Trinity Church in New York city, where his loyalty to the Royalist cause involved him in trouble, so that he had to leave the country. This eminent prelate died in 1816, in the 82nd year of his age. His successors in the Diocese of Nova Scotia were,—Robert Stanser, D.D., 1816-1824; John Inglis, D.D., son of the first bishop, 1825-1850; Hibbert Binney, D.D., 1851-1887; Frederick Courtney, D.D., 1888-1904, and Clarendon Lamb Worrell, D.C.L., formerly of Kingston, Ont., in 1904.

The next two Anglican churches erected in Canada in chronological order seem to have been St. John's Church, at Lunenburg, N.S., and the "Little Dutch

Church" in Halifax. The former was erected by the Government in 1754, for the use of the Episcopalian settlers in the county of Lunenburg. As in the case of St. Paul's, the building materials were brought from Boston. Mr. Nash, of Lunenburg, informs us that this ancient edifice has been added to on both sides and on end, and is now "a fine large church in excellent preservation, and regularly in use."

"The *Little Dutch Church*" has an interesting history.* In July, 1750, a party of 312 German Lutherans arrived in Halifax by the ship "Anne." The greater part of them was sent to Lunenburg, some were located at Dartmouth, where an attack was made upon them by the Indians and a number of them were killed and scalped; a few were settled outside the city limits and formed a little colony, known as Dutch Town. Aided by private subscriptions and a small grant from the Government, a meeting-house 29 feet by 20 was erected in 1755. It was used at first as a school-house in which religious services were conducted on the Sabbath by the "Dominie"; later, a steeple, 45 feet in height, was added and it became known as the Chapel of St. George, and was under the jurisdiction of St. Paul's—the parish church. Dr. Breynton, the rector of St. Paul's, gave such help as he could, baptizing, marrying, and burying the dead. The rulers of the congregation were "Elders," two or three in number; the most important of these was one

* Written by Dr. Francis Partridge, Rector of St. George's Church, in the Transactions of the Halifax Historical Society, May, 1885

William Schwartz, "a pillar of the church." The school-master got fifty shillings a quarter for ringing the bell and leading the singing, and two and six pence for unlocking the gate at every funeral. Many of the early Lutherans are buried beneath the church and in the adjoining graveyard.

The first stated minister of the little church, in 1784, was Rev. Mr. Housal, a Loyalist refugee from New York, who officiated regularly in the German language till his death in 1799. At that time the congregation had largely increased, more than one-half being English, and the Germans who survived were mostly inclined to the Church of England; this led to the erection of *St. George's* as a separate parish and the building of the "Round Church" in the year 1800. But the Little Dutch Church still survives in good preservation and is highly prized as an ancient landmark and the mother-church of the parish. The Round Church took its unusual shape at the suggestion of His Royal Highness the Duke of Kent—the father of Queen Victoria—who was at that time Commander-in-chief of the Garrison. Though only a wooden building and devoid of embellishment, it is an interesting specimen of church architecture, designed to embody some of the features of the old churches in England, erected by the Crusaders in imitation of the Holy Sepulchre in Jerusalem. Of these, perhaps, the Temple Church, in London, is the most attractive. It was built so long ago as 1185 A.D., and has recently been restored at great cost. On its marble floor are to be seen the prostrate figures in bronze, of a number of the Knights of



THE TEMPLE CHURCH, ON THE INNER TEMPLE LANE. OFF
FLEET STREET, LONDON, ENGLAND; DATING
FROM A. D., 1185.

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St. John, in different attitudes, but all with crossed legs. But the round of the Temple Church now only serves as the vestibule of the "choir"—a large rectangular edifice in which the public services are conducted, and which opens only to visitors on the presentation of a *Bencher's Order*. St. George's is perhaps the only round church in Canada, but the exterior of the Parliament Library in Ottawa bears a very close resemblance to the round of the Temple Church.

The Garrison Chapel was built for the use of the military in 1842. St. Luke's, sometimes called the "Pro-Cathedral" was erected in 1848, and was completely destroyed by fire in 1906, when steps were taken by Bishop Worrell for the erection of a cathedral in keeping with the historic traditions of the diocese. There are now fifteen Anglican Churches in Halifax and its suburbs, and 110 clergymen in the Diocese of Nova Scotia, which includes Prince Edward Island and Cape Breton.

IN PRINCE EDWARD ISLAND, the first resident clergyman of the Church of England was the Reverend Theophilus Desbrisay, who was sent by the Parent Church in England as rector of St. Paul's Church, Charlottetown. He arrived in 1775 and took up his residence at a place called Cove Head, about 15 miles from his church, and rode in on Saturdays for his Sabbath services. "The wickedness of the city (in which a military Garrison had been established), and the quiet of the country was the reason of his rural choice." Mr. Desbrisay was a liberal minded man of kindly disposition, and an evangelical preacher. The Church had been built

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chiefly by the British Government, on account of the Garrison stationed there. In it Mr. DesBrisay continued to officiate until his death in 1823. There are now two Anglican churches in Charlottetown, and altogether twenty-one congregations of the Church of England on the Island.

KING'S COLLEGE at Windsor was founded in 1787, by pecuniary grants from the British Government and the provincial chest, and received its Royal charter in 1802, in virtue of which its governors were empowered to make statutes subject to the approval of the Archbishop of Canterbury, who was its constituted patron. One statute provided that "No member of the University shall frequent the Romish Mass, or the meeting-houses of Presbyterians, Baptists, or Methodists, or the conventicles or places of worship of any other dissenters from the Church of England." Another statute provided that "No degree was to be conferred till the candidate had subscribed the thirty-nine articles of the Church of England." These restrictions, breathing the spirit of the times, have long since been annulled, but King's College has always remained a distinctively Episcopalian Institution.

IN NEW BRUNSWICK.

Dean Raymond of St. John informs us that the first Anglican clergyman to visit New Brunswick was the Rev. Thomas Wood, at one time vicar of St. Paul's Church, Halifax, and afterwards of Annapolis. On July 2, 1769, he preached to the English settlers where St.

John city now stands and baptized four children in the morning; in the afternoon he held service for the Indians, whose language he knew, and baptized an Indian girl, and in the evening he preached to the French in their own language. About this time the Rev. John Eagleson also conducted Anglican services, having his headquarters at old Fort Cumberland from 1769 to about 1789. The first resident clergyman is said to have been the Rev. John Beardsley, a native of Connecticut who came here with the first contingent of the United Empire Loyalists, May 18, 1783. The first church erected by the U. E. Loyalists was a wooden structure 28 ft. by 26 ft., which was used for the Courts of Justice and Town Council meetings as well as for divine worship. After the erection of Trinity Church, 1789-91, it was used for some years by the Methodists, and subsequently by the Baptists. In St. Paul's Year Book it is stated that Trinity Church, St. John, was the first Anglican church in that city, opened for worship on Christmas Day, 1771, under Rev. Mather Byles, D.D., formerly of St. Paul's, Halifax, and the Garrison Chapel there. He was a New England refugee of a distinguished family. (This first church was burned soon after its erection.)

TRINITY CHURCH, Kingston, is now the oldest church edifice in the province; "it was raised," says Dean Raymond, "on the 27th of June, 1789, and is yet in an excellent state of preservation." In St. Mark's Church, Westmoreland, he adds, there is a bell believed to have been in use in an old Acadian Chapel with this inscription,—*"Ad Honorem Dei: fecit F. M. Gros, a Rochefort, 1734."*



CHRISTCHURCH CATHEDRAL, FREDERICTON,
NEW BRUNSWICK.

The first bishop of the Anglican Church resident in this province was the Rt. Rev. John Medley, D.D., born in London, 1804, and consecrated at Lambeth in May, 1845. When Bishop Oxenden, of Montreal, resigned in 1879, Dr. Medley became the Metropolitan, which office he held till his death in 1892, in the 88th year of his age, the 65th of his ministry, and the 48th of his episcopate. The Cathedral which he had erected in Fredericton is next to that of Quebec, the oldest in any British colony. It is a gem of architecture; begun in 1845, it was consecrated in 1853. The present Bishop, Rt. Rev. H. Tully Kingdon, D.D., was elected coadjutor to Dr. Medley in 1881, and on his death became the head of the diocese. There are now 71 clergymen in the diocese. In 1901 the number of adherents given by the census of that year was 41,767, out of the entire population of the province, 680,346.

THE UNIVERSITY OF NEW BRUNSWICK traces its origin to the year 1786, when the Executive Council made a grant of 2,000 acres of land near Fredericton, towards the maintenance of a Provincial Academy of Arts and Sciences. In 1828, by Royal charter, it was named "King's College," and from time to time it received grants from the provincial chest. It took the name it now bears in 1869. Until the year 1845, the members of the College Council and the professors were required to be members of the Church of England, and to subscribe to the thirty-nine articles, but in that year all religious tests were abolished save in the case of the professors of theology. It has now a teaching staff of seven professors, and an annual income of about \$12,500.

In the Province of Quebec

FROM A.D., 1759.

IN St. Paul's Year Book, aforesaid, we are told that the first services of the Church of England in Lower Canada were held by chaplains of the British army, fourteen in number, who accompanied General Amherst's expedition to the St. Lawrence in 1759, and that the Rev. Dr. Ogilvie, a friend of Bishop Inglis, who was chaplain to the Mohawk Indians, at General Amherst's death took charge of the congregation at Montreal in 1760, that the parish of Montreal was set apart in 1763, and that the parish of Quebec, under Dr. Brooke, dates from 1760.

Mr. Fred. C. Wentele, K.C., in his lecture read before the Literary and Historical Society of Quebec, March 10, 1891, gives a full and most interesting account of the formation of the first Church of England congregation in the City of Quebec, together with a detailed account of the erection of the Anglican Cathedral, and other valuable ecclesiastical memoranda, on which the following notes are chiefly founded.

His Majesty King George III, of pious memory, at his own expense, had a church erected for the English settlers in the ancient capital of Quebec. This fine edifice, named "THE CATHEDRAL CHURCH OF THE HOLY TRINITY AT QUEBEC," was completed and consecrated in 1804. The congregation had the use of the Recollet Roman Catholic church for thirty-seven years prior to

the opening of their own church! As showing the good feeling subsisting between Catholics and Protestants in these early days, and which still exists, Mr. Wurtele quotes the following advertisement which appeared in the "Quebec Gazette" of May 21, 1767:—"On Sunday next, divine service, according to the use of the Church of England, will be held at the Recollet's Church, and continue for the summer season, beginning soon after eleven. The drum will beat each Sunday soon after half an hour past ten, and the Recollet's bell will ring to give notice of the English service, the instant their own is ended."

In 1793 the provinces of Upper and Lower Canada were erected into a diocese of the Church of England—called the Bishopric of Quebec—and on the recommendation of the Bishop of Lincoln, Dr. Jacob Mountain was consecrated "Lord Bishop of Quebec" by the Archbishop of Canterbury, July 7, 1793. Another version of the story is, that Dr. Mountain, who at that time was presented at Court, being asked by the King to suggest the name of a suitable minister who would go to Canada to fill the office, promptly replied "Please your Majesty, say unto this mountain 'remove hence unto yonder place and it shall remove.'" Be that as it may, after a voyage of thirteen weeks, Dr. Mountain, accompanied by members of his family—thirteen Mountains in all!—arrived in Quebec, November 1, 1793.* This eminent prelate was

* The party consisted of Bishop Mountain, his wife and four children, his sister-in-law and two sisters, his elder brother, Dr. Jehoshaphat, Rector of Peldon, Essex, with his wife and one daughter, and his son, Rev. Salter Jehoshaphat Mountain, M. A., who was the Bishop's chaplain, and subsequently became the Rector of Cornwall.

a descendant of the Huguenots (the family name originally being that of *de Montaigne*). At the time of his consecration, he was rector of St. Andrew's Church, Norwich. During the thirty-two years of his episcopate he was greatly beloved, and the Anglican Church in Canada greatly increased. He began his labours with only nine clergymen to assist him, viz., six in Lower Canada, and three in Upper Canada; five of these were missionaries of the S. P. G.; the remaining four were paid by Government. There was no church, no episcopal residence, no parsonage, but the good Bishop overcame all these difficulties and others of a more serious kind. Dr. Mountain died on the 16th of June, 1825, at the age of 76 years; at that time there were sixty-one ministers and two archdeacons in the diocese. An obituary notice of Bishop Mountain which appeared in the "Christian Remembrancer," London, shortly after his death, referred to his ability, diligence and success in terms of highest commendation, and characterized him as "a preacher who has never, in modern times, been surpassed."

Bishop Mountain was succeeded by the Hon. and Rev. Charles James Stewart, D.D., third son of the seventh Earl of Galloway, who was consecrated by the Archbishop of Canterbury, at Lambeth Palace, on the 1st of January, 1826. The Bishop was installed in the Cathedral on the 4th of June, 1826, and he will long be remembered as one who discharged the duties of his high calling with distinguished ability till his death in 1837, when Dr. George Jehoshaphat Mountain, son of the first Bishop, who had been appointed co-adjutor with



CATHEDRAL OF THE HOLY TRINITY, QUEBEC.

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Bishop Stewart, became his successor. No bishop ever laboured with greater diligence and success. He was pre-eminently a missionary bishop, whose official visitations extended from the Magdalen Islands and Labrador in the East, to the Red River Settlement in the West. He founded the University of Bishop's College at Lennoxville. He died in 1863 in the 73rd year of his age. The Rev. James W. Williams, a native of Hunts, England, was elected the fourth bishop of Quebec, and was consecrated by Bishop Falford, the Metropolitan. The present bishop, the Rt. Rev. Andrew Hunter Dunn, D.D., was born in Essex, England, in 1839, and was consecrated by Bishop Bond in 1892. The centennial sermon of the Cathedral in Quebec was delivered in August, 1904, by Dr. Randall Davidson, the Archbishop of Canterbury, who was on a visit to America, by special permission of King Edward, this being the first occasion on which it is known that an Archbishop of Canterbury had crossed the Atlantic. His Grace commented on the fact that the Cathedral of Quebec is the oldest Church of England cathedral in the world, outside of the British Isles! There are now seventy-five clergymen in this diocese.

Among the many illustrious persons who have worshipped in, or visited, this historic cathedral, may be mentioned His Royal Highness the Prince of Wales, in 1860, when he presented the cathedral with a beautiful copy of the Bible. Dean Stanley preached in this cathedral in 1878; Archdeacon Farrar and Canon Wilberforce conducted services in 1881, also the Rt. Rev. C. P. McIlvaine, Bishop of Ohio, and other dignitaries of the Church in the United States.

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The Communion plate, consisting of twelve unalloyed pieces of solid silver, embossed with the Royal Arms, was the special gift of the King. A chime of eight bells was imported from London, in 1830, at a cost of \$2,800, and were rung for the first time on October of that year, when Lord Aylmer took the oaths of office as administrator of the Government of Lower Canada. Within the cathedral are numerous mural tablets to the memory of prominent citizens and public men, including the Duke of Richmond, Governor-General of Canada, who died in 1819; General Peter Hunter, lieutenant-governor of Upper Canada, in 1799; the first two bishops of Quebec, and many distinguished naval and military officers.

There are now upwards of seventy-five clergymen in the Diocese of Quebec.

CHRIST CHURCH IN MONTREAL is commonly said to have been founded in 1814, the year in which its first church edifice was opened for worship. But regular services had been commenced as early as 1766, by Rev. David Charbrand Delisle, one of three Swiss missionaries sent to Canada shortly after the conquest, in the vain hope of converting the French to the Protestant Faith. For twenty years the services were conducted in the Recollet's Roman Catholic Church, and subsequently in the chapel of the Jesuits' College, which was burned in 1803. This led the Anglicans to decide on having a church of their own; while this was in progress the congregation of Christ Church worshipped for eleven years in St. Gabriel Street Presbyterian Church, so that the Anglicans had been indebted to other denominations dur-

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ing the long period of forty-eight years! Scarcity of funds delayed the completion of the fine church erected on Notre Dame street towards which the Imperial Government voted £4,000. Mr. Delisle, the first rector, was succeeded by Rev. James Tunstall, by Rev. Jehoshaphat Mountain, D.D. (in 1810), Rev. John Leeds, Rev. Joan Bethune (in 1820), and by Canon Norton in 1884. Dr. Mountain was consecrated at Lambeth, February 14, 1836, as co-adjutor with Bishop Stewart, under the title of Bishop of Montreal, and on the death of his superior presided over the Diocese of Quebec.

Unionist Church, which had been officially known as "the Protestant Parish Church of Montreal," was created a cathedral by Royal Letters Patent in 1850. The Notre Dame Street church was burned in 1856, which led to the erection of the present Cathedral on St. Catherine Street—admitted to be the finest specimen of ecclesiastical architecture belonging to the Church of England in Canada. Dr. Francis Fulford, of an ancient Devonshire family, who previous to his coming to Canada had been minister of Curzon Chapel in the parish of St. George's, Hanover Square, London, was consecrated Bishop of Montreal in 1850. In 1859 he was appointed, by royal letters patent, "Metropolitan Bishop in this Province," and as such became the head of the Anglican Church in Canada. He was in every respect a great man—"a bright ornament of the Church, and an eloquent preacher." The new Cathedral was opened for worship, November 27, 1860. The architect was Mr. F. Willis, of Salisbury, England. Bishop Fulford died in 1868, and was suc-

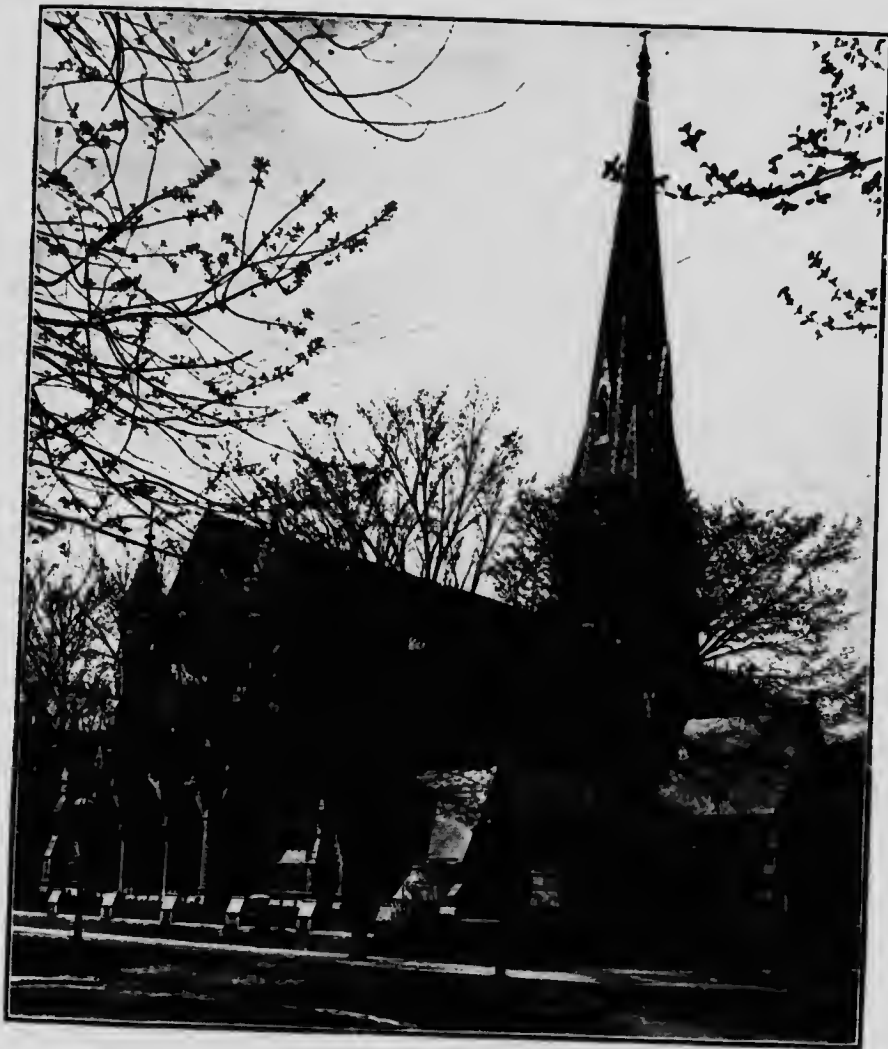
Churches in the Dominion of Canada.

ceeded by the Rev. Ashton Oxenden, D.D., who retired in 1878. On the 25th of January, 1879, the Rev. William Bond, D.D., was consecrated Bishop of Montreal, by Bishop Medley, of Fredericton; in 1901 he was elected Archbishop, and in 1904 he became Primate of all Canada, in succession to the late Archbishop Machray, of Rupert's Land.*

Dr. Bond died on October 9, 1906, in the 92nd year of his age, and was succeeded, as Bishop of Montreal, by Rev. Jas. Carmichael, D.D., the co-adjutor bishop and rector of St. George's Church. On January following, the Rt. Rev. A. Sweatman, D.D., Lord Bishop of Toronto, was elected Archbishop, and Primate of all Canada.

ST. GEORGE'S CHURCH was founded in 1842. The church edifice is one of the finest of the many fine Anglican churches in Montreal. Its first rector was the Rev. W. P. Leach, who was ordained to the ministry of the Church of Scotland in 1833. He came to Canada in that year and joined the Church of England in 1842. The next rector, Rev. James Carmichael, D.D., was co-adjutor with Archbishop Bond since 1904. He and Rev. J. P. Dunmonlin and late Rev. Edward Sullivan came from Ireland in 1858—all three to become bishops! The first St. George's church was on St. Joseph street, opened for worship June 30, 1843. The present church was opened October 9, 1870; its rectors since Dr. Leach's retirement have been, Archbishop Bond, the late Bishop

* Among the historic treasures of Christ Church, sacredly preserved, is the beautiful copy of King James' version of the Bible, presented to the Cathedral by H. R. H. the Prince of Wales (now King Edward VII.) on the occasion of his visit to Montreal in 1860.



CHRIST CHURCH CATHEDRAL, MONTREAL.

Sullivan, and then Bishop Carmichael. The congregation of *St. James the Apostle* was originally part of *St. Stephen's*, Griffintown. In 1863, a site for a new church was given by Messrs. Phillips and Mackay, on *St. Catherine street*, on which the present beautiful Gothic edifice was erected. Its rector, Canon Ellegood, began his ministry in Montreal in 1849, and "ne'er has changed, nor wished to change his place." In all there are now twenty-three Anglican churches, and four missions, in Montreal and immediate suburbs, and in the diocese there are 120 clergymen. A full account of nearly all the Roman Catholic and Protestant churches in the city is to be found in Sandham's "*Montreal, past and present*," published in 1870.

Before leaving Quebec province, it may be added that a mission was commenced at *Sorel*, a small village on the right bank of the *St. Lawrence*, 45 miles below Montreal, in the year 1784, by the Rev. John Doty, in an old store-house turned *pro tem* into a place of worship. The wooden church erected in 1790 is supposed to have been (next to the Mohawk Church at Brantford), the first in old Canada. The present brick church, on the same site, was built in 1842; the same old bell is still in use that was in the first church.

About the end of the eighteenth century a church was also erected at *St. Andrew's* in the County of Argenteuil, of which the first incumbent was the Rev. Richard Bradford, M.A., a missionary from London. The existing church there was built in 1820; the first rector of this parish was the Rev. Joseph Abbott, father of the

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late Sir John C. Abbott, who succeeded Rt. Hon. Sir John A. Macdonald, as Prime Minister of Canada in 1891, and who died in 1893. The bell of this church is much older than the building itself, bearing on it the date of 1759—memorable in the annals of Canada; it is claimed to be the oldest in use in any Protestant church in the Dominion, but the old New Brunswick bell (see page 71) antedates it by a quarter of a century.

Our chief authorities for these notes on the Church of England are these writers in Castell Hopkins' Encyclopedia:—Very Rev. Francis Partridge, D.D., Dean of Fredericton, New Brunswick; The Ven. Henry Roe, D.D., Archdeacon of Quebec; The Right Rev. A. Sweatman, D.D., Lord Bishop of Toronto (now Primate of all Canada); The Rev. William Clark, LL. D., D. C. L., of Trinity College, Toronto, and the Ven. Archdeacon Richardson of St. John's Rectory, London, Ont.

Dr. Partridge narrates the steps taken by the British Lords of Trade and plantations to provide religious instruction for the early settlers in Nova Scotia by liberal grants of land, and by applying to the S. P. G. for clergymen and school-masters. Dr. Roe refers to the strange project adopted by the Colonial Office in the early days of the English settlers in Quebec—that of aiming at a wholesale conversion of the French Canadians to the Protestant Faith! which, as we have already stated, proved to be a deceptive *mirage*. Dr. Sweatman and Professor Clark confine themselves to indicating the rise and progress of the Church of England in Upper Canada, which, prior to the Declaration of American Independence, was an unknown region, covered for the most part with impenetrable forests. Archdeacon Richardson contributed local information as well as some valuable hints, in regard to the Church of England in Canada, an admirable history of which he has just published.

In the Province of Ontario

FROM A.D., 1759.

THE first services of the Church of England in Upper Canada were conducted by Rev. Dr. Ogilvie, chaplain to the Mohawk Indians, in 1759. The history of the Church, however, properly begins at Kingston, associated with the name of the Rev. JOHN STUART, D.D., who has been aptly styled "the Father and Founder of the Anglican Church in Ontario." Born in Pennsylvania, Dr. Stuart was the son of a rigid Presbyterian, who contracted a liking for the sister church and went to England for ordination. He was employed for some years as a missionary to the Indians of the Mohawk Valley in the State of New York, and came with them to Canada in the year 1783; for some time he itinerated over the whole of Upper Canada giving special attention to the Indian settlements. He settled down at Kingston in 1788, and died there in 1811, aged 67, leaving behind him a grand reputation. The first Anglican church in this historic town was built in 1792—a very modest wooden structure, forty feet long, thirty feet wide, and twelve feet from floor to ceiling. It was enlarged from time to time until 1827, when it was replaced by a stone edifice, which was also enlarged in 1891; it was fashioned cruciform, and was surmounted by a noble dome. On January 1, 1899, it was destroyed by fire and on July 1, 1900, the restored St. George's "CATHEDRAL" was dedicated.

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DRALE" was re-opened for worship. Dr. Stuart was, of course, the first rector of St. George's; he was succeeded by his son, Archdeacon George O'Kill Stuart, formerly rector of St. James' Church, Toronto, who was a familiar figure in Kingston for many years.

When the large diocese of Toronto was divided, the Rev. John Travers Lewis, of St. Peter's Church, Brockville, was unanimously elected the first Bishop of Ontario, and was consecrated to that office by Bishop Fulford, of Montreal, at Kingston, March 25, 1862, and Kingston became the seat of the See. Dr. Lewis was a native of the Emerald Isle; he was only thirty-five years old when he became a bishop. He was one of the most learned and eloquent of Canadian divines. He was appointed Metropolitan in 1893, and Archbishop of Canada in 1894. He retired from active service in 1899, and died at sea, May 4, 1901, in his 76th year.

The "Ontario Churchman," of September, 1905, tells us that the congregation of the Holy Trinity, CORNWALL, is one of the oldest in the province, having had wardens and a church house as early as 1787. Bishop Sweatman in "Hopkins' Encyclopedin," volume II, states that Cornwall was made a parish in 1801, with the Rev. J. T. Rudd as its minister. Mr. Rudd was a missionary sent here by the S. P. G. Rev. John Strachan, D.D. (afterwards Bishop of Toronto), was the first rector of Trinity Church, Cornwall, and in 1805 the first church was built, which stood till 1869, when the corner-stone of the *Memorial Church* was laid with masonic honours. Dr. Strachan remained rector until 1812, when he was trans-



ST. GEORGE'S CATHEDRAL, KINGSTON, ONTARIO.

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lated to York (now Toronto). He was succeeded in Cornwall by Rev. Salter Jehoshaphat Mountain, a nephew of Bishop Jacobb Mountain, who died in 1830. He was the father of Canon Mountain, *emeritus* rector of the Church of the Good Shepherd in Cornwall East. Other rectors of Cornwall were Messrs. Williams, Archbold, and Lindsay, until 1846, when Rev. Henry Patton, D.D., a very distinguished man—afterwards Archdeacon of Ontario—was appointed rector. During his incumbency the Bishop Strachan Memorial Church was mainly built. Six years later Canon Preston became the rector. He was succeeded by Canon Pettit, in whose time the new church was consecrated with imposing ceremony. It is one of the finest parish churches in the province. Dr. Patton died while Rector of Belleville in 1874.

The first and the only Anglican church in the County of Glengarry was erected recently near Lancaster, by the widow and family of the late John MacLennan, in his life-time an elder in the American Presbyterian Church. Montreal.

Prior to 1825, a church had been erected at Prescott, of which the Rev. Robert Blakey was the first minister. The present rector is Rev. Herbert B. Patton, a son of the above-named rector of Cornwall, who was installed in 1895. The present church there was erected in 1860. The little "Blue Church" is the oldest place of worship in the historic County of Grenville, being two miles above the town of Prescott, Ont. It stands as a centre-piece to a burial ground over 125 years old. The ground was originally granted to the Anglican Church by the Crown.

but the cemetery has been free to all creeds. The church was founded prior to 1825, but was burned in later years and restored. Very near to the church is the grave of Barbara Heck, founder of Methodism in Canada (born 1734—died 1804), and of her husband, Paul Heck, died 1795. Their graves are marked by modest slabs of marble.

The first Anglican church edifice in OTTAWA was *Christ Church*, erected in 1832, and consecrated by Bishop Stewart, of Quebec, in the following year. It is now the Cathedral. The late John S. Lauder was the much esteemed rector of this church during forty-three years—1857-1890. The Diocese of Ottawa was constituted in 1896, when the Rt. Rev. Charles Hamilton, D.D., was installed the first bishop. Dr. Hamilton had been Bishop of Niagara since 1885. There are ten Anglican churches in the city, and seven more in the immediate suburbs; in the diocese there are seventy-two clergymen of the Church of England.

IN TORONTO, a parish was first established in 1801, and placed under the charge of Rev. George O'Kill Stuart, son of the Rector of Kingston. He conducted the services of the Church of England, in Government House, pending the erection of a church. The first place of worship was erected in 1803; it could scarcely be called a church—a meeting-house rather—a wooden building 50 ft. by 40 ft., located in a clearing of the primeval forest, and surrounded by stumps. It was remodelled and enlarged in 1818. A large and substantial edifice, named ST. JAMES CATHEDRAL, was erected on the same

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site in 1831; this was burned in 1839, rebuilt, and again destroyed by fire in 1849; two years later the present stately Cathedral was opened for worship. Rev. George O'Kill Stuart was the first rector of St. James Church. Dr. John Strachan followed in 1812; other eminent rectors have been. Dean Grissett, who held and adorned that office many years; Dr. Dumoulin (now Bishop of Niagara), and the late Dr. Sullivan, formerly Bishop of Algoma. In 1839 Dr. Strachan was consecrated the first Bishop of Toronto, by Archbishop Howley, of Canterbury, with the whole of Upper Canada for his diocese. This eminent prelate died in 1867, in the 90th year of his age, and was succeeded by Dr. A. N. Bethune, a son of the founder of Presbyterianism in Montreal and Glangarry. The present bishop, Rt. Rev. Arthur Sweatman, D.D., was elected the third Bishop of Toronto in 1879, and has since administered the affairs of his large diocese with conspicuous ability. Next to St. James' Church, in the order of time, was Trinity Church, Toronto, in 1843, its first rector being Rev. Wm. B. Ripley, M.A. (Oxon).

The late Canon Sanson was a notable figure in the Church History of Toronto. He had been 62 years in the ministry of the Church of England, during fifty-two of which he was Rector of Trinity Church, King Street East. When he came to Toronto there were only four Anglican churches in the city; now there are 42! Canon Sanson was a native of Edinburgh, and originally a Presbyterian. He was a learned man, a sound theologian, and one of the most lovable of men. There are now about 190 clergymen of the Church of England in the



ST. JAMES' CATHEDRAL, TORONTO.

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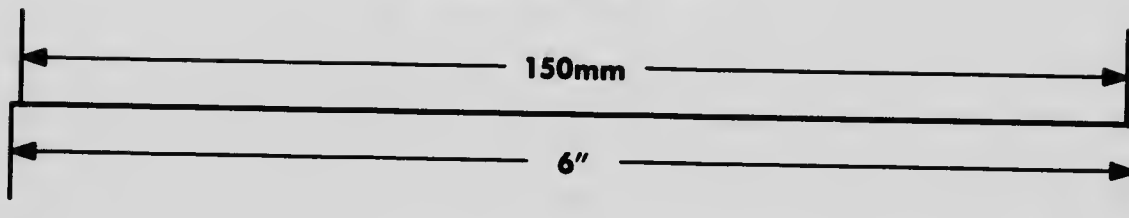
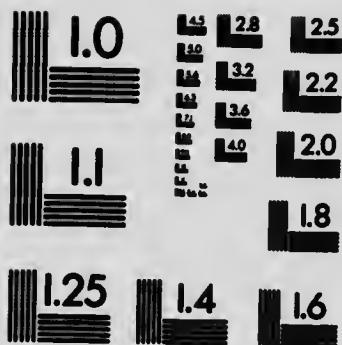
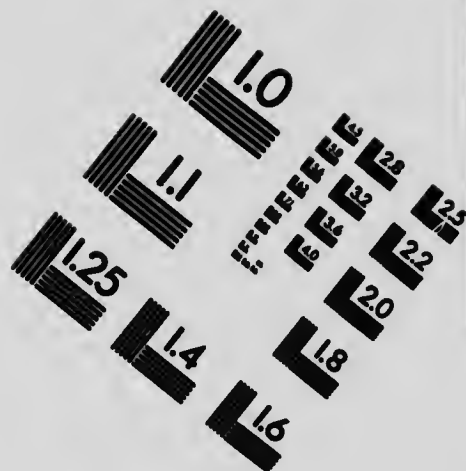
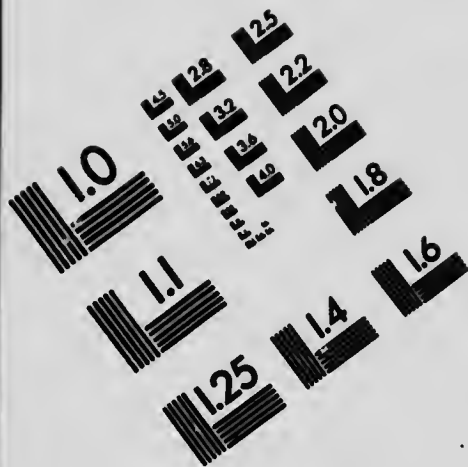
Diocese of Toronto, and over 600 in the Province of Ontario.

Bishop Strachan, as all the world knows, was a Scotchman, and was educated at the University of St. Andrew's with a view to entering the ministry of the Established Church of Scotland. He arrived in Canada in December, 1799, and spent some years engaged in teaching a school in Kingston. Chiefly through the influence of Dr. Stuart, the rector of that parish, and other surrounding influences, Dr. Strachan decided to join the Church of England. He was ordained to the priesthood in 1804, by Bishop Mountain, and began his ministry at Cornwall, where he combined teaching with his other duties and had among his pupils many lads who afterwards became celebrated in various professions and avocations. He himself attained great celebrity. He was appointed a member of the Executive Council of Upper Canada in 1818, and for many years was *facile princeps* in the councils of both Church and State; and to the end of his days retained his pronounced Aberdonian accent in a fine state of preservation!

The first church in HAMILTON was *Christ Church*, erected in 1836, and rebuilt in 1876. The first rector of this Church was the Rev. John Gamble Geddes. There are now eleven Episcopalian churches in Hamilton. St. Mary's Roman Catholic Cathedral was erected about 1855. Hamilton is situated in the Diocese of Niagara, of which Dr. John Philip Dumoulin was appointed the third bishop in 1896. The See House and Cathedral are in Hamilton; there are 80 clergymen in the diocese. One of the oldest Anglican parishes in Ontario is at Niagara-



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on-the-Lake, where the Rev. Robert Addison was appointed the first rector in 1792. The services were held in the Indian Council House. *St. Mark's Church*, Niagara, was erected in 1804.

The first church in London was *St. Paul's*, erected in 1835, of which Rev. Dr. Benjamin Cronyn was the first rector. This building was destroyed by fire in 1844, and was soon replaced by the present brick structure, which was the largest church edifice west of Toronto, at the time it was built. Dr. Cronyn was consecrated the first Bishop of Huron, at Lambeth, October 28, 1857—his election to that office by the clergy and laity of the diocese being the first Episcopal election in Canada, all previous appointments emanated from the Crown or Canterbury. *St. Paul's Church* now became the Cathedral. Dr. Cronyn was a admirable administrator; he died in 1871, in the 70th year of his age. In 1873 the "Memorial Church" was erected by the members of his family. His immediate successor was the Rev. Israel Hellmuth, D.D., "an Israelite, indeed," born at Warsaw, Poland, who embraced the Christian Faith in 1841. During the twelve years of his bishopric Dr. Hellmuth did a great deal for the advancement of education. He retired in 1883, and was appointed Suffragan Bishop of Ripon. He died at Weston-super-mare, May 31, 1901, in his 81st year. The third Bishop of Huron was Rev. Maurice S. Baldwin, D.D., a Canadian by birth and education. He died in 1904 at the age of 68 years. The present bishop, Rt. Rev. David Williams, D.D., is a Welshman. There are now eight Anglican churches in London, and 152 clergymen in the Diocese of Huron.

Manitoba, the North-west and British Columbia

DR. George Bryce, author of "The Great Hudson's Bay Company," informs us that a settlement was founded in Manitoba, by the Earl of Selkirk, in 1811, with emigrants from Sutherlandshire, Scotland, and that the earliest missionaries were stationed at St. Boniface near Fort Garry, by the Roman Catholic Church in 1818, when a small church and school-house were erected. In 1820 the Rev. John West, M.A., was sent out from England to "lonely Fort Garry," on the Red River, which at that time, and for a good many years later, was a straggling settlement of shacks and log houses with not more than 200 inhabitants, but which has since blossomed into Winnipeg, the premier city of the West, with upwards of 100,000 inhabitants, and increasing yearly by leaps and bounds. Mr. West left in 1823, and early in that year an Anglican church was erected where St. John's Cathedral now stands—a very modest little wooden structure it was. In 1849 the Rev. David Anderson was consecrated at Canterbury, the first Bishop of Rupert's Land, in a vague sort of way extending from Lake Superior to the Pacific Ocean. After fifteen years of faithful service he returned to England, and was succeeded by the late Dr. Robert Machray who was consecrated at Lambeth, by the Archbishop of Canterbury, June 24, 1865. The new bishop, who came to be known as "The Apostle of Rupert's Land," was a native of Aber-

deen, and was ordained to the priesthood by the Bishop of Ely in 1865. One of his first official acts before leaving England was to ordain to the priesthood Rev. W. C. Bompas, whose splendid missionary career as Bishop of Selkirk terminated by his death in 1906.

Bishop Machray was a man of rare administrative ability, beloved by his clergy and highly respected by all creeds and classes in the North-west. In 1874 he was elected Metropolitan of Rupert's Land, and on the Union of the Anglican Churches in 1893, the Archbishop became the Primate of all Canada. He died in Winnipeg March 9, 1904, in his 73rd year, and the Rt. Rev. T. P. Matheson, D.D., now reigns in his stead as Archbishop of the Ecclesiastical Province of Rupert's Land, comprising the Dioceses of Rupert's Land, Moosonee, Saskatchewan, Athabaska, Qu'Appelle, Mackenzie River, Calgary, Selkirk and Keewatin.

IN THE NORTHWEST TERRITORIES.—Owing to their magnitude, only the briefest reference can here be made to the work of the Church of England in these vast fields. It is truly phenomenal. Take, for example, the Diocese of Saskatchewan. As originally constituted, it had an area of 420,000 square miles—larger than that of the German Empire! Here Bishop John McLean laboured under the auspices of the S. P. G. for fourteen years, till his death in 1886, having encountered all manner of hardships.

Perhaps the most formidable difficulties and hardships have been encountered in the Mackenzie River diocese, under the superintendence of Bishop Bompas.

Bishop Reeve, too, and his heroic wife, who were sent here by the C. M. S., have toiled faithfully for many years in these high latitudes. The Venerable Archdeacon Macdonald has lived and laboured on the verge of the Arctic circle for more than forty years, and is there still, for aught I know, in regions the remotest from civilization—the nearest to the North Pole of any Christian missionary. The Rev. Isaac O. Stringer (now Bishop of the Missionary Diocese of Selkirk), and his wife spent ten years on Herschel Island in Hudson's Bay, ministering to the Esquimos and the crews of whaling ships, where an arctic winter reigns for eight months, and even in summer Herschel Island is held in the cold embrace of numerous ice-bergs. And yet Bishop Loft-house, of Keewatin, who has built churches with his own hands, who has tramped hundreds of miles on snow-shoes, waded ice-cold waters, fought blizzards, and often spent days without food, speaks jauntily of "those happy days" during which he ministered to the isolated dwellers in the far north.*

For more than half a century the Church of England has been actively engaged in providing religious instruction not only for the new settlers who are peopling so rapidly these North Western Territories and British Columbia, but also for the numerous roaming tribes of Indians in the remote districts. In the prosecution of

*An admirable account of all these missions in the North-west is given by Mrs. Lennox Mills (wife of Bishop Mills) in the April number of the *Canadian Church Magazine*, in 1898.

their beneficent work, if the missionaries have encountered many hardships and discouragements, they have been amply rewarded by the measure of success that has followed their self-denying labours, in thus contributing to lay securely the foundations of nationality in this part of the Dominion which is so often described as possessing "illimitable possibilities."

Many stories, humorous or pathetic, have been told of the adventures of pioneer missionaries in the Northwest. The following incident in the experience of the late Bishop Maclean is still remembered in the West as having been frequently described by himself. Arriving after a long day's journey at the home of a Presbyterian settler, he was readily accorded a hearty welcome and shelter for the night. While the evening meal was being prepared, the Bishop made kind enquiries about the family. On learning that some of the children had not been baptized, he went on to say that, "he would conduct family worship before retiring to rest, and would baptize the children in the morning." To which the canny Scot replied,—*"We'll be verra glad to hae the worship, but as to the bapteezin o' the bairns, we munn juist wait till a regular ordained meenister comes this way!"*

IN BRITISH COLUMBIA.

St. George's, the first Anglican Church in Victoria, was erected in 1855, for the Rev. Edward Cridge, who is now Bishop of the Reformed Episcopal Church in British Columbia. He arrived as chaplain to the Hudson's Bay Company in 1855. This Church became the



CATHEDRAL OF THE HOLY TRINITY, NEW WESTMINSTER, B. C.

Anglican Cathedral of to-day. Through the generosity of the late Baroness Birdett-Countts the Rev. George Hills was appointed the pioneer Bishop of the Church of England in 1859, and discharged the duties of his office with great fidelity and success for 35 years. He died in 1893, in the 77th year of his age, and was succeeded in that year by the Rev. W. Wilcox Perrin, D.D., the present bishop. Rev. James Stains was appointed by the S. P. G. its first missionary to the Indians in British Columbia in 1849. In 1857 a mission to the Indians in the neighborhood of Fort Simpson was commenced by a layman, William Duncan, sent here by the C. M. S. at the instance of Captain J. C. Prevost, R.N. This mission took the name of the Metlakahtha Mission, the development of which was phenomenal and highly romantic. Upon an island in the Alaskan Territory there has grown up an up-to-date Indian town, with a church seated for over 700 persons that has been styled "the Westminster Abbey of Alaska."

At New Westminster, beautifully situated on the Fraser River, the *Cathedral Church of the Holy Trinity* is the third church on the present site. The first was built in 1859, when the Rev. John Sheepshanks, D.D., now Bishop of Norwich, England, was the incumbent. It was a small wooden building, and was burned in 1865. The second church was an unpretentious stone structure which was erected in 1867. In the great fire which swept away a large portion of the city in 1898, the building was badly injured, only the walls and the tower being left standing, but it was speedily rebuilt and enlarged, and

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was consecrated free from debt in 1902. The peal of bells given by the late Baroness Burdett-Confts, in 1867, with the exception of one bell, was destroyed in the conflagration. The Prayer Books in use in the chancel were a gift from the Dean of Westminster, London, and were for many years used in Westminster Abbey. Some of the altar ornaments were made out of wood from Henry the Fifth's Chapel in the Abbey. The east windows are a memorial to the late Bishop of the Diocese—"who died a martyr to his deep sense of duty," and was followed in 1895 by the present incumbent, the Right Rev. John Dart, D.D., D.C.L. As may be judged from our illustration, the little cathedral is a conspicuous ornament of what is still fondly called "The Royal City"—once the Capital of British Columbia. Numerous fine Anglican churches are now to be found all over the province in which the Church of England is the most numerous of the Protestant denominations. The number of Anglican ministers employed in carrying on the missionary work in British Columbia and the North-west in 1906 was 327.

On July 30, 1905, the Protestant Cathedral of the Redeemer—the first Anglican Cathedral of the North-west—was dedicated at Calgary, by Rt. Rev. Cyprian Pinkham, D.D., assisted by Bishop Morrison, of Iowa, U.S.A. The Bishop of Calgary is also Bishop of Saskatchewan.

In September, 1893, the Provincial Synods of the Church of England in Canada met in General Synod for the first time, in Toronto, embracing within its jurisdiction all the dioceses of the Dominion, which has greatly

added to the growth and influence of the Church, and has been especially conducive to the expansion of its Home and Foreign Missionary activities.

THE ABORIGINES OF NORTH AMERICA.

A brief reference may be made to the North American Indians, and the efforts which have been made to bring them under the influences of Christianity. From the report of the United States Bureau of Indian Affairs for 1904, we learn that the total number of these aborigines was 270,544—showing an increase of 21,271 during the decade. They are most numerous in "The Indian Territory" (52,500), and in the States of Alaska, Arizona, and South Dakota. In New York State, where formerly so numerous, there are now 5,257, and in Pennsylvania, only 1,639. It is said that 98,200 of the Indians now wear citizen's dress, and 32,846 do so in part; 46,044 are able to read, and 57,000 could carry on an ordinary conversation in English. The total expenditure of the Federal Government in behalf of the Indians in the year 1904 was \$10,438,350.* But we have failed to find any statistics as to the results from missionary efforts by the Christian churches of the United States.

In Canada, the Department of Indian Affairs reports for 1904 a total Indian population of 107,978, divided as follows:—In Ontario, 21,191; in Québec, 11,149; in the Maritime Provinces, 3,984; in Manitoba and the Northwest Territories, 24,334; in British Columbia, 25,234; out-

* *The World Almanac*, p. 169.

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side of Treaty Limits, 22,084. *The number of day-schools for the Indians is 228, of boarding schools, 46, and of industrial schools, 24; in all these there is a total enrolment of 9,875 Indian youths. The expenditure from parliamentary appropriations for 1894 was \$1,079,781, and from other sources (sales of land, etc.), \$4,799, making in all, \$1,402,000.

As regards religious beliefs, the Canadian Indians are divided as follows:—Roman Catholics, 34,915; Church of England, 14,758; Methodists, 11,177; Presbyterians, 1,409; other Christian creeds, 1,661; 11,269 are still pagans.

In the Eastern Provinces, missions to the Indians were begun by Recollet (Franciscan) priests as early as 1613, and by Jesuit priests from Quebec a few years later. In Quebec Province, as already mentioned, the first missionaries were also the Recollets, in 1615.

Two French priests commenced a mission to the Indians of Rupert's Land in 1731. The Church of England was the first to establish missions for the Indians in British Columbia and the Hudson's Bay settlements. Ever since 1849 there has been a succession of heroic missionary bishops of that Church in the North-west Territories.

The Presbyterians sent their first missionary to the Indians of Manitoba and the North-west in the person of Rev. James Nesbit, in 1862. The Methodists commenced similar work at York Factory and Norfolk House about 1847.

Statistical Year Book of Canada, p. 701.

THE MOHAWK CHURCH NEAR BRANTFORD.**ERECTED IN 1785.**

This is the oldest church in Ontario. Before the Revolutionary war, the Mohawk Indians lived in the present State of New York, where they had a church built for them by the British Government, and to which was sent a Communion service of silver, and a Bible, presented by Queen Anne in 1712. The former is inscribed with the Royal Arms, and "The Gift of Her Majesty Ann, by the grace of God, of Great Britain, France and Ireland, and Her plantations in North America, Queen, to Her Indian Chapel of the Mohawks, 1712." The Bible is inscribed "To Her Majesty's Church of the Mohawks, 1712."

When, during the Revolutionary war, the followers of Captain Joseph Brant were compelled, through their loyalty to the British Crown, to leave their homes in the Mohawk Valley, and send their families to Canada, a pledge was given, that as soon as the war was over, they should be restored, at the expense of the Government, to the condition they were in before the contest began; and in April, 1779, General Haldimand promised to ratify the pledge "as soon as the happy time should come." At the close of the war, the Government set apart a tract of land on the Bay of Quinte for the Six Nation Indians, but under the influence of Seneca and others, Brant asked for an allotment on the Grand River, which was granted, and here a church was erected by the Govern-



THE MOHAWK CHURCH, NEAR BRANTFORD.



KILDONAN CHURCH, MANITOBA.

ment of King George III in 1785, for the use of the Indians.

During the war, the silver Communion service and Bible above mentioned had been buried by the Indians for safety. These were now recovered and as the majority of the band settled with Brant on the Grand River, the Bible and four pieces of communion service were brought to this church and are still in good preservation. When a church was built on the Bay of Quinte, the other three pieces of the service were given to it. The Mohawk Church also contains tablets, bearing in gold letters, The Apostle's Creed, The Lord's Prayer and the Ten Commandments in the Mohawk language; a bell, and the Royal coat of arms were sent out from England by the Government in 1786. When the writer visited this historic little wooden church some years ago, he found the pews furnished with the Book of Common Prayer printed in the Mohawk language.

Although this was the first Protestant church in either Upper or Lower Canada, it had no regular minister in charge during the first forty years of its existence. Lieut. Hall, who visited it in 1816, records that "the services were at that time conducted by AARON—a gray-headed Mohawk, who had touched his cheeks and forehead with vermillion, in honour of Sunday, and who wore a surplice, and preached." In 1823, *The New England Company*, of which mention has elsewhere been made, assumed the charge of the Six Nation Mission, and in 1825 sent out the Rev. William Hough as superintendent. At this time two schools were established near the

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Mohawk village, and a parsonage built. Mr. Hough was followed by Rev. Robert Lagger from 1827 to 1837, and by the Venerable Archdeacon Nelles from the latter date to 1884. The present incumbent is the Rev. R. Ashton (since 1885), to whom we are indebted for these notes and the accompanying picture of the church.

The Methodist Church established a mission to these Mohawk Indians in 1822, which is still in existence, and has been attended with gratifying success. It is stated in Castell Hopkins' "Encyclopedia" Vol. II, p. 314, that the Rev. William Case, a Methodist minister, procured a translation of St. Luke's Gospel into the Mohawk language in 1825—said to be the first portion of the Bible given to the Indians of Canada.

Since 1869 the chapel has been kept in good repair; a larger church having meanwhile been built for the Indians some eight miles distant, the old building is now used as a chapel for the "Mohawk Institution" in which there are one hundred Indian pupils. Its doors are open every Sunday to all who wish to attend the services, and many avail themselves of the privilege.

The building was consecrated by the Bishop of Quebec in 1830. In 1904, in response to an application to King Edward VII, His Majesty was pleased to ordain that henceforth it shall be known as "His Majesty's Chapel of the Mohawks"—an honour hitherto appertaining, on this continent, it is believed only to St. Paul's Church, Halifax, and in earlier days perhaps to the "King's Chapel," Boston.



OLD ST. GABRIEL CHURCH, MONTREAL.

In this young country, not many church edifices have outlived a century. The old St. Gabriel Street Church, however, had its centennial celebration in 1902; and in 1905 the congregation fittingly observed the fortieth anniversary of the Induction of their present minister, the Reverend Robert Campbell, D.D., who occupies the important position of senior clerk of the General Assembly of the Presbyterian Church in Canada.

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STATISTICS.

THE GENERAL ASSEMBLY which meets annually is composed of one sixth of the ministers on the rolls of Presbytery, and an equal number of ruling Elders; it comprises eight Synods and sixty Presbyteries.

Number of ordained ministers in 1905, including professors, missionaries and agents ..	1,543
Number of Ruling Elders..	8,328
Number of communicants..	241,511
Number of Canadian ordained missionaries in foreign fields including those to Indians and Chinese in Canada..	56
Number of unordained missionaries	13
Number of women missionaries in foreign fields..	74
Missionaries in Canadian Home Mission service..	707
Number of adherents as per census of 1901..	842,301
Contributions for Home Missions, 1905 .. .	\$155,044
“ for Foreign Missions, 1905 .. .	212,278
“ for all church purposes, 1905 ..	3,080,173

THE ASSEMBLY'S THEOLOGICAL COLLEGES.

At Halifax, Nova Scotia, founded in that city in 1848, but tracing its origin to the Pictou Academy in 1820.

The Presbyterian College, Montreal, founded 1865.

Queen's University at Kingston, founded by Royal Charter, 1841.

Knox College, Toronto, founded, 1844.

Manitoba College, Winnipeg, in 1875.

In the Maritime Provinces

FROM A.D., 1751.

IN NOVA SCOTIA.

THE first "Protestant Dissenting Meeting House," so-called, was erected in Halifax, aided by the Imperial authorities, in 1751. As in the case of St. Paul's, the building material was brought from Boston, already framed. The majority of the congregation were Congregationalists from New England, though a considerable number were Presbyterians from Scotland and Ireland. The first minister who officiated statedly, for four years, was the Rev. Aaron Cleveland, an ancestor of Grover Cleveland, ex-president of the United States. It was at first called "Mather's Church," in honour of the distinguished divine Cotton Mather.

For a number of years its pulpit was filled by ministers from New England; the last of these was the Rev. John Sycombe, a Congregationalist, in 1769. In 1784 it became distinctively Presbyterian, when the Rev. Thomas Russell, a licentiate of the Presbytery of Paisley, Scotland, began his pastorate of three years. Mr. Russell was lost at sea when crossing the Atlantic. The change of designation was not effected without violent opposition, but eventually their differences were settled by a compromise; "the Scots conceded the use of Watt's Hymns according to the wont of the congregation up to that time."

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Mr. Russell was succeeded by Rev. Andrew Brown, D.D., a graduate of Edinburgh University, and some time Professor of Rhetoric and *Belles-lettres* in Edinburgh. He was minister of St. Matthew's, 1787-1795, and was followed by Rev. Archibald Gray, D.D., an alumnus of King's College, Aberdeen, who died in 1826. It is worthy of remark, as shewing the friendly spirit of the time, that during Dr. Gray's illness public worship was maintained in St. Matthew's Church by the rector and curate of St. Paul's Episcopal Church, the late Dr. Inglis, afterwards Bishop of Nova Scotia, and Dr. Twining, who officiated alternately, morning and evening, every Sabbath for more than a year. It is also remembered that St. Paul's congregation worshipped in St. Matthew's while their own church was undergoing repair.

The Rev. John Scott, a licentiate of the Presbytery of Jedburgh, was the minister for 40 years—1826-1866. Rev. T. Jardine was co-ordinate minister, 1857-1861. In 1863 Rev. George M. Grant was appointed colleague and successor to Mr. Scott (who died in February, 1866), and continued in the pastorate until 1877, when he became Principal of Queen's University, Kingston. Rev. Robert Laing, M.A., was inducted in 1878, and on his appointment as President of the Ladies' College, Halifax, the present incumbent, the Rev. Thomas Fowler, M.A., formerly of Londonn, Ayrshire, became minister of this historic church, June 4, 1891.

The original wooden church edifice was burned on January 1, 1857, and the commodious brick church of today was opened for worship in October, 1859. It thus

appears that the oldest Anglican church and the oldest Presbyterian congregation in the Dominion had their origin almost simultaneously in Halifax 157 years ago.

ST. ANDREW'S CHURCH, Halifax, was founded in 1818; Rev. John Martin was its minister thirty years. PARK STREET CHURCH, organized in 1842, had Rev. P. G. Macgregor, D.D., as its pastor, twenty-five years. *Chalmer's Church*, founded in 1842, was closed in 1905, when Dr. John Macmillan had been its minister, twenty years. *Fort Massey*, dating from 1871, had Dr. R. F. Burns for its minister eleven years. Dr. McKnight was minister of *St. James Church, Dartmouth*, eleven years; that congregation was organized in 1829.

Among the pioneers of Presbyterianism in Nova Scotia were Rev. James McGregor, D.D., Rev. Thomas McCulloch, D.D., and Dr. John Keir. Dr. McGregor landed at Halifax in 1786, and thence rode on horseback to Pictou through a wilderness of woods guided by the "blaze" on the forest trees. He laboured with apostolic zeal for 44 years and died in 1830 in his 71st year. Dr. McCulloch, a native of Renfrewshire, Scotland, was a man of marked ability, who for 40 years took a leading part in the educational and ecclesiastical affairs of the province. He came to Pictou in 1804 where in addition to his ministerial work he founded the PICTOU ACADEMY which in 1820 became the first Presbyterian Theological Seminary in Canada.

Dr. John Macmillan, of Halifax, informs us that a church for the Scottish Presbyterian settlers in the

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neighborhood of Truro was erected in 1767, and that the Rev. Samuel Kinloch, a licentiate from the "Burgher" Synod, of Scotland, having arrived at Truro in the previous year, ministered there with much acceptance for three years when he returned to Scotland, and was ordained minister of the Abbey Close Church, Paisley, where he died in 1808. This appears to have been the earliest exclusively Presbyterian church in the province. But the first Presbyterian preacher seems to have been Rev. James Lyon, a graduate of Princeton, N.J., ordained in 1764, who was sent here by the Presbytery of New Brunswick, N.J., about the end of that year, and remained for several years in the province. The next Presbyterian minister in these parts was the Rev. James Murdoch, a native of Ireland, who was sent here by the "Antiburgher" Synod, and arrived in Halifax towards the close of 1766. He preached for a short time in the Protestant Dissenters' church there, and then went to Horton, on the Bay of Minas. In the year 1799, in the 55th year of his age, and the 33rd of his ministry; he was drowned in the Musquodoboit River.

Sir John W. Dawson, the eminent geologist and Principal of McGill University, Montreal; the Rev. Geo. M. Grant, C.M.G., many years Principal of Queen's University, Kingston, Ont.; the Rev. D. M. Gordon, D.D., its present Principal; Dr. George Patterson, F.R.S., the well-known historian, and other celebrated Canadians, were all natives of Pictou county, which has given more ministers to the Presbyterian Church than any other in the Dominion.

Coming back to Lunenburg, a church was erected in 1769, by the Protestants of the Reformed Faith settled in this neighbourhood. This was done without government assistance, but aid came from Germany; the delegates sent there returned with some money and with a communion service, which is still in use. This church, frequently added to and remodelled, is still in good preservation. Its first minister was Bruin Romens Comingo, a sturdy fisherman, without any classical or theological education, but who was well versed in the Scriptures. As there was then no regular Presbytery in existence in the province, in accordance with a petition from upwards of sixty families of the Reformed Church, application was made to Messrs. Lyon and Murdoch, and to two Congregational ministers, Messrs. Sycombe, of Chester, and Phelps, of Cornwallis, to unite in ordaining Mr. Comingo to the pastorate. By this unique self-constituted Presbytery he was accordingly set apart to the ministry on July 3, 1770. The ordination took place in the Dissenters' Meeting House, Halifax, in presence of Lord William Campbell, Governor of the province, and representatives of different denominations. This was the first ordination of a Presbyterian minister in the Dominion of Canada, and was followed by a long and fruitful pastorate. Mr. Comingo's services were conducted wholly in the German language. He was forty-six years old when thus ordained, and his ministry lasted for fifty years! He died in January, 1820, aged 97 years. His successor was Rev. Adam Moschell, a native of Germany, and a graduate of the University of Heidelberg. In 1769

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it is said that there were nine Protestant Dissenting churches in Nova Scotia, six of which became Presbyterian and two Congregational, so these two denominations had a common cradle here.

In 1829, the Rev. Gavin Lang and Rev. Dugald MacKichan were sent as missionaries to Nova Scotia, by the Glasgow Colonial Society. Mr. Lang ministered only two years at Shelburne, when he returned to Scotland and was presented to the parish of Glassford in Lanarkshire, where he died in 1869, in the 78th year of his age. Three of his sons became ministers of the Church of Scotland. John Marshall is now the Principal of Aberdeen University, James Paisley is minister of the Abbey Church, Stirling, and Gavin, sometime of St. Andrew's Church, Montreal, is minister of the Second Charge, Inverness. A grandson, Cosmo Lang, is now the Bishop of Stepney, London, England. Mr. MacKichan remained in Nova Scotia till 1846, when he became minister of Daviot in Scotland.

THE PRESBYTERIAN COLLEGE, HALIFAX.

This school of the prophets claims priority at a date earlier than any other Presbyterian College in the Dominion, its oldest branch having been founded in 1820, when a theological department was instituted by Dr. Thomas McCulloch in the old Pictou Academy from which its first theological students graduated in 1824. Dr. McCulloch came to Dalhousie College, Halifax, in 1838, as professor of Theology, and continued his labours

till his death in 1843, and was succeeded by Dr. John Kelr, of Princetown, Prince Edward Island. In 1848 the teaching of theology was transferred to West River, Pictou county, and later to Truro. At the time of the Union, when all denominational differences disappeared, the College was established at Halifax, where suitable buildings were erected and an endowment fund secured, under the oversight of Principal McKnight, who died in 1894. In the same year Professor Allan Pollok was appointed Principal; on his retiring in 1904, the present Principal, Rev. Robert A. Falconer, D.D., was installed. Since its inception the Halifax College has not only educated three-fourths of the ministers in the Maritime Provinces, but a large number of its graduates have gone to mission fields at home and abroad—some of them, alas! to join "The Noble Army of Martyrs."

IN NEW BRUNSWICK.

The first Presbyterian church in the City of St. John was that of *St. Andrew's*, founded in 1815. The wooden church erected at that time was accounted a handsome structure in its day. It was seated for 650 persons, and was enlarged to hold a thousand. The congregation was an influential one and its subsequent history has been one of continuous prosperity. The old kirk vanished in a whirlwind of fire, June 27, 1877, and was immediately replaced by the present fine brick edifice. All that remains to recall the fateful day is the solid silver communion service presented by the Earl

and Countess of Dalhousie (the Earl being at that time Governor of Nova Scotia), the silver collection plates, and the portrait of its first minister, the Rev. George Burns, D.D., one of eight sons, four of whom became ministers of the Church of Scotland, and all of whom joined the Free Church in 1843. The longest pastorate was that of Rev. William Donald, D.D., a native of Banffshire, a man greatly beloved, who was inducted in 1849, and who died in 1871, in his 63rd year. Other ministers of this historic church were Revs. Robert Wilson, Andrew Halket, R. J. Cameron, William Mitchell, Thomas C. Smith, L. G. Macneill, and now Rev. David Lang.

St. Andrew's Church, *Chatham*, was also erected in 1815, by members of the United Presbyterian Order, whose first minister was the Rev. William Thompson.

"Greenock Church" at St. Andrew's, N.B., was opened in 1824. It was so called in honour of Mr. Scott, of Greenock, Scotland, who contributed £5,000 towards its erection. The church was considered at the time "a magnificent achievement" gorgeously finished internally with mahogany and bird's-eye maple, and having a very large carved *green oak* placed on the front of the steeple. The lofty pulpit has two flights of circular stairs in genuine old orthodox fashion. Colonel Gray, another Scottish worthy, provided the organ. The first minister of this unique church was the Rev. Alexander Maclean, D.D., of Rothsay, Scotland. In this year also a Presbyterian church was erected at Cape John, Pictou county. It was burned in the great fire of 1819. At Maclean's

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Mountain in same county a frame church was built in 1816, of which Rev. Donald Allan Fraser (afterwards of St. John's, Newfoundland, was the first pastor.

St. James' Church, *Newcastle*, was nearly completed in 1825, when it was destroyed by the great fire of Miramichi that broke out on October 7, that "dark day" in which the flourishing town of Newcastle was reduced to a heap of ashes, hundreds of miles of country laid waste, and, worse than all, by which 160 persons lost their lives. The second church was completed in 1829. Its first minister was Rev. James Souter, M.A., from Aberdeenshire. Rev. Wm. Henderson was inducted in 1844, and died in 1868. Succeeding ministers were: Finlay R. Macdonald, James Anderson, Wm. Aitken, and Henry Arnott.

IN FREDERICTON, N.B., *St. Paul's*—the first church—was opened in 1831. The first stated pastor was Dr. Birkmyre who was sent here by the Glasgow Colonial Society and was inducted in 1832. He returned to Scotland in 1841. Rev. John M. Brooke, D.D., a graduate of Edinburgh University, was inducted in 1843. He died in January, 1882, in the 81st year of his age, the oldest of the Kirk of Scotland ministers then in the Maritime Provinces. Rev. A. J. Mowatt succeeded Dr. Brooke till 1891, when he came to Erskine Church, Montreal.

CAPE BRETON ISLAND was first colonized by the French, and it remains of record, how, after a siege of forty-eight days, the fort at Louisburg (the Gibraltar of North America) surrendered to immortal Wolfe in 1758, when the defenders to the number of six thousand were sent prisoners of war to England.

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The first Presbyterian services in Cape Breton were conducted on ship-board in the French language by Huguenot chaplains. The first services in English were held out of doors by Rev. Samuel Moody, senior chaplain, with a New England expedition against Louisburg in 1745. The first Gaelic service is supposed to have been held by Rev. Robert Macpherson, of the Fraser Highlanders, in June, 1758. Forty years later, Dr. James McGregor of Pictou county, made his first visit to Cape Breton. In 1802 Rev. Alex. Dick visited the Island; he was ordained as minister of Douglas, Nova Scotia, in 1803. This was said to be the first ordination of a Presbyterian minister by a regularly constituted Presbytery in the Dominion of Canada. While he was in Cape Breton, the first emigrant ship was nearing its shores, arriving August 16, 1802, with 299 passengers. In all, over twenty-five thousand Scottish Highlanders and Islanders settled in Cape Breton, all of them being either Presbyterians or Catholics.

In 1812 John Gwynn, an American refugee, settled at Cape North, and was probably the first preacher of the Gospel in these wilds. He owned a vessel in which he traded and when in port he held meetings for prayer and reading the Scriptures. The first Presbyterian minister resident in Cape Breton was the Rev. Norman Macleod, "for thirty years the prophet, priest and king of Cape Breton Northland," who, when nearly seventy years of age, sailed with a ship-load of his people for New Zealand, where in a sunnier clime he founded a settlement and ministered to his congregation till his death.

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in 1866. Rev. William Miller, ordained by the Anti-burgher Presbytery of Pictou, was appointed to Mabou in 1821, and wrought hard for forty years. The invincible Rev. Donald MacDonald spent two years here before beginning his wonderful campaign in P. E. Island. From time to time, a number of ministers were sent to Cape Breton by the Edinburgh Ladies' Association, among whom were Revs. Farquharson, Murdoch Stewart, John Gunn, and Hugh McLeod, who lived to see his 91st year, and died in 1894. Of the Rev. Peter Maclean it was said, "so great was his popularity, at one of his communion services there were 200 boats in the Bay, and 500 horses tied in the woods."* There are now 34 Presbyterian congregations in Cape Breton, and a number of mission stations. In the three Maritime Provinces there are upwards of 270 Presbyterian ministers.

IN PRINCE EDWARD ISLAND.

This province had frequently been visited by Dr. McGregor, of Pictou, from the year 1797, until the settlement of Rev. Peter Gordon, at St. Peter's in 1804, who was the first resident Presbyterian minister on the Island, and for whom a church was erected the same year. He died in 1809. The first church in *Belfast* was built at Point Prim about 1806, for Mr. Macaulay. He came with the Earl of Selkirk, who in 1803 brought out almost 800 immigrants, chiefly from the Highlands

* Rev. T. C. Jack, D.D., in "The Blue Banner," October, 1905.

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of Scotland, and to whom Mr. Macaulay ministered for some years. The third church was built at *Princetown* in 1807. To this charge Rev. John Keir was inducted in 1810, and for a number of years he conducted a school of theology there. He succeeded Dr. McCulloch as professor of Divinity in Dalhousie College, Halifax, where he died in 1858. Rev. John Maclellan, from the Kirk of Scotland, began his successful ministry of 26 years at Belfast in 1823, and had a church erected in 1824. Among other noted pioneers on Prince Edward Island were Rev. R. S. Patterson at Bedeque in 1826, and Rev. Hugh Dunbar, at Cavendish, and new London, in 1827. The old St. James' Church in *Charlottetown* was erected in 1826; the present handsome edifice was built in 1880. Its first pastor was Rev. James McIntosh, ordained by the Presbytery of Tain, Scotland, who was inducted in October, 1830, and was succeeded by Messrs. Angus McIntyre, Robert McNair, William Snodgrass, Thomas Duncan, Kenneth Maclellan, and T. Fullerton, the present incumbent. There are now 34 Presbyterian congregations on the Island. The first Presbytery of P. E. Island was formed October 11, 1821; Dr. John Kier was its first moderator.

A remarkable man in his day was the Rev. DONALD MACDONALD, a native of Perthshire. Ordained in 1816 by the Presbytery of Abertarf, he came to Nova Scotia in 1824, and after two years' residence in Cape Breton, he came to Prince Edward Island and began the evangelistic work with which his name is identified. He bore no commission from any church, though all along claiming

to be a minister of the Church of Scotland. He recognized no ecclesiastical jurisdiction, but was a law unto himself. He organized as many as thirteen congregations and had churches built for each. In every district he appointed elders who conducted services in their respective parishes, while he himself superintended the whole work, preaching everywhere with apostolic zeal and a directness of utterance that made him a terror to evil-doers. Multitudes flocked to hear him and were held spell-bound by his homely eloquence. "His audiences would unconsciously become magnetized, convicted, and swayed at the speaker's will. Some would cry aloud in ecstasies; some fell prostrate in terror, while others gave vent to their emotions by clapping their hands in wild gesticulations, or drop down as if dead." "The minister" had the oversight of over five thousand adherents. A vast concourse of people followed his remains to the grave. As the great procession moved through the country, groups of old men and women were seen weeping, and even children, sobbing, as if they had lost a father. He died on the 25th of February, 1867, in the 85th year of his age, and fifty-first of his ministry; and the work he inaugurated still goes on, on the same independent lines, yet nominally under the auspices of the Church of Scotland.

To this fair Island belongs the honour of sending the first Presbyterian missionary to the heathen from any British Colony, in the person of Rev. John Geddie, sometime minister of Cavendish, who was designated a missionary to the South Sea Islands in 1846. Westminster

Abbeys can shew no grander tribute to the memory of its heroes than the tablet erected to the memory of John Geddie on the wall of the church in Aneityum, in the New Hebrides, on which is inscribed these words:—"When he came here in 1848 there were no Christians; when he left in 1872, there were no heathen." Geddie died at Geelong, Australia, December 14, 1872, aged 57.

Dr. Geddie was a very small man, the minister of a very small congregation of one of the very smallest church organizations in the very smallest province of the Dominion; and perhaps it may have been said of him as was said of St. Paul—that "his speech was contemptible"; nevertheless, he did a great work. "The people which sat in darkness saw a great light." Through the instrumentality of courageous and self-denying missionaries, prophecy is being fulfilled: "As truly as I live, all the earth shall be filled with the glory of the Lord.".... "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.".... "For the mouth of the Lord hath spoken it."





ST. ANDREW'S CHURCH, MONTREAL.

In the Province of Quebec.

FROM A.D., 1765.

REV. GEORGE HENRY, a military chaplain at the time of the conquest, was the first to unfurl the blue banner of Presbyterianism in this province. His stated ministry commenced in the ancient capital in the year 1765. He presided in public worship for the last time, June 30, 1793. He died on the 6th of July, 1795, aged 86 years. Until the year 1807, the congregation worshipped in a large room in the Jesuits' barracks, and thereafter they met in the lower room of the Court House. In 1808 His Excellency, Sir Jas. H. Craig, made over by letters patent the parcel of ground on which *St. Andrew's Church* now stands to certain trustees, and the building was opened for divine service on St. Andrew's Day, 1810. Succeeding Mr. Henry, the ministers of this congregation have been:—Rev. Alexander Spark, D.D., inducted in 1784; Rev. James Harkness, D.D., in 1820; Rev. John Cook, D.D., in 1835. Dr. Cook died July 10, 1892, in the 87th year of his age, and the 48th of his ministry in Quebec. He was many years Principal of Morrin College, Quebec, and was elected the first Moderator of the General Assembly of the Presbyterian Church in Canada, 1875.

St. John's Congregation, Quebec, was founded in the year 1800. It was originally "Independent" in its constitution, and was for some years supplied by a minister

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from the United States. A church was erected in 1816. In 1829 the congregation became connected with the Church of Scotland, and Rev. John Clugston was ordained to the pastorate. He returned to Scotland in 1844, when the congregation joined the Canada Presbyterian (Free) Church, and took the name of *Chalmer's Church*.

In 1786 a stone church was erected at Berthier, by the Hon. James Cuthbert, Seigneur of the district, in memory of Catherine, his spouse. Cuthbert came from Castle Hill, Invernesshire, Scotland. The church was named St. Andrew's and was the first Protestant Church, so far as is known, in Lower Canada. The services were conducted by a Presbyterian clergyman who lived in the Seigneur's family as tutor; hence the inference sometimes drawn that the building might be regarded as a private chapel for the religious instruction of the retainers and dependants of the Lord of the Manor.

Presbyterian services were commenced in Montreal by the Rev. John Bethune, a retired chaplain of the 84th Regiment, on March 12th, 1786. Mr. Bethune removed to Williamstown, Glengarry, in 1787, and was succeeded in Montreal by Rev. John Young from the United States. On September 18, 1791, he dispensed the Holy Communion to Presbyterians in the Recollet's Roman Catholic church, and on October 7, 1792, the *St. Gabriel Street* Presbyterian Church was opened for divine worship. Having served its day and generation well, it was acquired by the city corporation and by them demolished in October, 1903, in the 111th year of its age. The congregation had meanwhile purchased a church on St.

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Catherine street which was used for the first time, August 2, 1886. The history of this church and its numerous offspring has been written by Dr. Robert Campbell, the present minister, in a volume of 800 pages, containing a vast store of information respecting the rise and progress of Presbyterianism in Montreal.

St. Andrew's Church was the first offshoot from old St. Gabriel Street in 1803. Dr. Alexander Mathieson, a licentiate of the Presbytery of Dumbarton, Scotland, was minister of this congregation forty-four years, and was looked up to as the "Coryphens" of the Church of Scotland in Canada to the end of his days, and St. Andrew's is now the only congregation in the Province of Quebec which retains its connection with the Mother Church in Scotland. The present incumbent, the Rev. James Edgar Hill, D.D., a graduate of Edinburgh University, and some time minister of St. Paul's Church, Dundee, Scotland, was inducted in 1882. The first church edifice was completed in 1807; the second, erected in 1851, was destroyed by fire in 1869, and restored in the following year. Though finely situated on Beaver Hall Hill, it has become almost a "down-town" church, but it still ranks high as one of the best specimens of church architecture in Canada, resembling in some of its aspects the famous Salisbury Cathedral, which is accounted the noblest expression of the early English Gothic in Britain. The American Presbyterian congregation branched off from St. Andrew's in 1822; their first church was erected in 1826; their first minister was the Rev. Joseph S. Christmas, during four years, who was succeeded by a number

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of eminent American ministers. The present spacious church was erected in 1865. The congregation is still under the jurisdiction of the Presbytery of New York. Dr. Robert Johnston, the present incumbent, was inducted in 1903, and is the first Canadian pastor.

ST. PAUL'S CHURCH, another offshoot from St. Gabriel Street, was founded in 1833 by Rev. Edward Black, D.D., a native of Galloway, Scotland. The first church edifice was opened for worship in 1834; the present church, in 1868. Dr. Black died in 1845, and was followed in the pastorate by Dr. Robert McGill, Dr. William Snodgrass, Dr. John Jenkins, and now by Dr. James Barclay, formerly of St. Cuthbert's Church, Edinburgh.

KNOX CHURCH, in the direct line of succession from St. Gabriel Street, erected its first place of worship in 1865, and has had a succession of able ministers. The present pastor, Rev. James Fleck, D.D., was inducted to the charge in 1876. ERSKINE CHURCH was founded in June, 1833, by the Rev. William Taylor, D.D., a minister of the United Presbyterian Church in Scotland, whose pastorate continued till his death in 1876. The succeeding ministers were:—Dr. J. Munro Gibson, now of St. John's Wood Church, London, England, the late Dr. Jas. S. Black, Rev. Louis H. Jordan, B.D., and now Rev. A. J. Mowatt, D.D., formerly of Fredericton, New Brunswick.

CRESCENT STREET CHURCH was founded in 1844 by individuals in sympathy with the Free Church party, in Scotland. The present edifice was completed in 1878. During its first seven years its pulpit was supplied by a

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succession of deputies from the Free Church of Scotland. Dr. Donald Fraser, afterwards of Mary-le-bone Presbyterian Church, London, was ordained and inducted to this charge in 1851, and was translated to Inverness, Scotland, in 1859. Rev. D. H. MacVicar, D.D., was inducted in 1861, Dr. R. F. Burns in 1870, Dr. A. B. Mackay in 1879, and Rev. John Mackay, B.A., in September, 1902.

There are now twenty-seven Presbyterian congregations and ten missions in Montreal and its immediate suburbs.

Montreal was founded in 1642 by Paul Chomody de Maisonneuve, "a devout Christian, an able statesman and a valiant soldier," to whom the King of France granted the island on which it stands "for purposes of civilization." On his arrival he determined to found a colony at this place, "even if every tree were an Iroquois." He sprang ashore and fell on his knees, joined his followers in songs of thanksgiving, and said to those around him:—"You are a grain of mustard seed that shall rise and grow till its branches overshadow the earth"! Thus cradled in religion, Montreal became the great commercial capital of the Dominion, and a city of many splendid churches: so numerous that Mark Twain said of it that "one could not throw a brick-bat without breaking a church window;" while another visitor declared that "he could not walk the streets of Montreal without treading on the shadow of a church."

In the Province of Ontario.

FROM A.D., 1783.

AT STAMFORD, near Niagara Falls, a small congregation of Presbyterians had been formed as early as the year 1783, and a church seems to have been erected for them in 1791. This was probably the first Presbyterian church edifice in Upper Canada. The Rev. John Dunn, a licentiate of the Presbytery of Glasgow, stationed at Niagara, held services at Stamford for some two years, beginning in 1794. Mr. Dunn abruptly relinquished his pastoral duties and entered into business. While so engaged, the vessel in which he sailed (the "Speedy," carrying 10 guns), foundered in Lake Ontario in the year 1803, when all on board perished.

The Rev. Daniel Ward Eastman, a licentiate of the Morris county Associated Presbytery, New York State, began his ministry at Stamford and neighbouring districts in July, 1801, and continued his apostolic labours, even after he became totally blind, till his death in 1865. In the earlier years of his ministry he was almost alone, seldom seeing a minister of any denomination, travelling long distances to fulfil his appointments; on one occasion he rode 70 miles to officiate at a funeral. In course of time other ministers came from the United States, and in 1836 there was formed the Presbytery of Stamford, of which Mr. Eastman was a member. This Presbytery was in ecclesiastical connection with the Associate Reformed

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Church of the United States, and afterwards merged in the "United Synod of Upper Canada," which united with the Presbyterian Church of Canada in connection with the Church of Scotland in 1840.

Associated with Mr. Eastman were two other noted Presbyterian pioneers: Rev. Jabez Coliver, 1793-1818, and Rev. Robert McDowall, 1798-1841. Coliver came from New Jersey to Canada, at the solicitation of Governor Simcoe, and settled in the county of Norfolk, on a tract of land of 1,000 acres, granted him by the Government. His ordination would perhaps not be considered valid to-day, for he was an uneducated man, but he was a devoted Christian, possessed of great force of character. He at once organized a congregation near his homestead, but the most of his time was given to itinerating in remote localities. He walked or rode on horseback until roads were opened, when he constructed a "suiky" with his own hands. It consisted of a pair of old waggon wheels with two poles stuck into the axle-tree for shafts, across which he placed a rude seat kept in place by ropes or withs. A huge cow-bell fastened to the neck of the old mare gave warning of his approach, and invited the colt to follow. He received no pay for his services, but was content to share the frugal fare of the settler and to sleep on a shakedown on the floor or in the loft of the backwoodsman's shanty. This rare old pathfinder and pioneer died in 1818, aged 80 years.

McDowall was sent to Canada in 1798, as a missionary to the U. E. Loyalists, by the Dutch Reformed Church in the United States, and for several years was



ST. PAUL'S CHURCH AND MANSE, MONTREAL.

the only Presbyterian minister in the central part of Upper Canada. Though nominally settled at Fredericksburgh, on the Bay of Quinte, his parish had no bounds; he traversed a large section of country at a time when travelling facilities were of a very primitive description; but he could swim, paddle a canoe, ride on horseback, and where a horse could not go, he could walk. As shewing that his labours have not been forgotten, the centenary of his arrival in Canada was celebrated in 1898 with great enthusiasm, when testimony to his faithful services was rendered by the Lieut.-Governor of the province, Principal Grant and others. Mr. McDowall died in 1841, in the 74th year of his age.

In the early forties, a remarkable man began his dazzling career at Simcoe and Galt; this was JONAS DYER, a sailor, who posed as an evangelist for several years, an orator of high degree, and a popular preacher; he built churches and drew crowded audiences, and was licensed to preach the Gospel by the Presbytery of Hamilton in 1846. Poor Dyer came to grief, and his licence was withdrawn! Like a meteor, he shone brilliantly for a little while, and meteor-like, he disappeared; no man knoweth of his sepulchre to this day; it is supposed that he resumed his avocation at sea, and that he went down into the sailor's grave.

In 1804, a church was erected at *Newark* (now Niagara), on a plot of four acres granted by the Government. It cost £625 and was adorned with a lofty steeple. In the first year of the war of 1812, this church was burned. The present substantial brick church was

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erected in 1831. In early days, Newark was the seat of Government for Upper Canada and during the war the kirk was used as an hospital. The first Parliament at Newark is memorable for having passed an act by which slavery was abolished in this province. That was in 1793. In 1784, the number of slaves returned for the Districts of Quebec, Three Rivers, and Montreal was 304. The first minister of this Newark church was the Rev. John Dunn, already referred to, who was succeeded by Rev. John Burns, a minister of the Associate Synod of Scotland, whose ministry here and in adjoining districts commenced in 1804, and ceased with his death in 1822. Mr. Burns had the unique experience of being made a prisoner of war, and of "preaching for six months with great acceptance" to his captors, under the protecting aegis of the "Stars and Stripes."* Later ministers at Niagara were the Rev. Robert McGill, D.D., and Rev. J. B. Mowatt, D.D.

THE COUNTY OF GLENGARRY, in the old Eastern District of Upper Canada, was the cradle of Presbyterianism in that part of the province, which was first settled by U. E. Loyalists in 1783, and by Scotch Highlanders—1786-1814. The former were mostly Presbyterians and the latter chiefly Roman Catholics, who depopulated nearly a whole parish when they left their native land, as has already been mentioned.

The Rev. John Bethune, the pioneer of Presbyterianism in Montreal, began his ministry at *Williamstown* in

* See Gregg's History of the Presbyterian Church, p. 182, *et seq.*

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1787, and very soon had churches erected at Williamstown, Cornwall, Lancaster and Summerstown. The first church at Cornwall was erected in 1787; it was used during some years for holding the Courts of Assize; Mr. Bethune preached in it at intervals of four or five weeks up to the time of his death which occurred in 1815, in the 66th year of his age, and the 44th of his ministry. A handsome monument was erected to his memory, at Williamstown, by his six sons, two of whom took orders in the Church of England; Alexander Neil succeeded Dr. Strachan as Bishop of Toronto, and John was for many years the highly respected Dean of Montreal.

The wooden church at Williamstown was burned, and the present quaint but commodious stone church there was erected in 1812. The Rev. John MacKenzie, from Fort Augustus, Scotland, began his fruitful ministry here in 1818. He died in 1855, in the 65th year of his age. At Lochiel, the first church was erected in 1796, during the ministry of Rev. John MacLaurin from Breadalbane, Scotland. In the same year a wooden church was built at Lancaster, which was replaced by a substantial stone edifice during the ministry of Rev. Thomas Macpherson. In 1804, a church was built at Martintown by a small body of Congregationalists, and was acquired by the Presbyterians in 1811. Their first pastor was Rev. Alexander Fletcher; during the incumbency of his successor, the Rev. Archibald Connell, a very fine stone church was erected, which was destroyed by fire in 1906.

At North Williamsburg, the Lutherans and the Presbyterians jointly built St. Peter's Church in 1827.

In Osnabruck, county of Stormont, Presbyterians and Lutherans unitedly built a wooden church in 1795, in which they held services alternately for a number of years. The first ministers who officiated statedly in this church were the Rev. Samuel Schwerdfeger, a Lutheran, and Rev. John Ludewig Broeffle, a Presbyterian, both of whom preached in the German language exclusively. Their stipends were small, never exceeding one hundred dollars per annum, and often much less. A later minister is said to have supplemented his scanty income "by peddling ribbons, trinkets and fancy goods." The old church, scarcely to be distinguished from a barn, continued in use till 1857; the handsome brick church which took its place was opened for worship in 1858; and old things passed away.

The first Presbyterian church in KINGSTON, named *St. Andrew's*, was erected in 1822, immediately after the arrival of the Rev. John Barclay from King's Kettle, Scotland. That edifice was destroyed by fire in 1888, and was replaced by the present Gothic structure, dedicated in 1890. The site for the earlier church was granted by H. M. George III. In it many notable functions have transpired; not the least important was the constitution of the first Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, in 1831. Mr. Barclay died in 1826, and was succeeded by Dr. John Machar, a native of Brechin, who was ordained to this charge by the Presbytery of Edinburgh, and who "ran his godly race" in Kingston for 35 years. The present incumbent is the Rev. James Mackie, D.D., formerly of

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Dalbeattie, Scotland. There are now six churches in Kingston and suburbs. Queen's University has given added importance to the "Limestone City," which is also the seat of the Royal Military College, and of St. Mary's Roman Catholic Cathedral which was commenced building in 1845.

QUEEN'S UNIVERSITY.

This "School of the Prophets" received its honoured name from good Queen Victoria, by Royal Letters Patent, dated October 16, 1841. The charter provides that "no religious test or qualification shall be required of its students, save only that persons admitted to any degree of Divinity shall make such and the same declarations and subscriptions as are required of persons admitted to any degree of Divinity in our University of Edinburgh." In 1878, the classes in Queen's were thrown open to women, and a considerable number of the fair sex have availed themselves of the privilege, including several who graduated in medicine. In all, about twenty-seven hundred have graduated from this University—in the various faculties of Theology, Medicine, Arts, Law, and Applied Science. The number of professors and lecturers in the different departments is about seventy-five, and of students enrolled in 1907, over one thousand.

The first Principal of Queen's was the Rev. Thomas Liddell, D.D., formerly of Edinburgh, who opened the first Session in March, 1842, with eleven students. The succeeding principals were Dr. John Machar, of Kingston,

and Dr. John Cook, of Quebec, *ad interim*; Dr. William Leitch, of Monimail, Scotland, in 1859; Dr. William Snodgrass, formerly of St. Paul's Church, Montreal, in 1864; Dr. George Munro Grant, of Halifax, N.S., in 1877; Dr. Daniel Miner Gordon, also a Nova Scotian, was installed in 1903. Sir Sandford Fleming, K.C.M.G., has been chancellor of the University since 1880. Large additions have from time to time been made to the college buildings, and now the Endowment Fund is being increased to one million dollars. Among the honorary graduates of Queen's are the late Duke of Argyll, the Marquess of Lorne, Lord Stanley of Preston, the Earl and Countess of Aberdeen. Lord Minto, H.R.H. the Duke of York and Cornwall, Earl Grey, Lord Dundonald, the late Sir John A. Macdonald, Sir Oliver Mowat, Sir Wilfrid Laurier, Lord Strathcona, and Andrew Carnegie—the donor of \$100,000 towards the Endowment Fund of Queen's.

The first Presbyterian church was erected in Toronto at the sole expense of Mr. Jesse Ketchum, a wealthy merchant who came from the State of New York in 1799. It was opened for worship February 18, 1822, was named *Knox Church*, and in course of time the congregation became the largest in the province. This church was burned in 1848, and was soon replaced by a much larger one. Its first minister was Rev. James Harris who came from the Emerald Isle in 1820, and was ordained the pastor in 1823. He resigned in 1844, and died in 1873 in his 80th year. He was followed by Dr. Robert Burns, of Paisley, Scotland, the valiant champion of the Free Church in Canada. The next pastor was



ST. ANDREW'S CHURCH, TORONTO.

Rev. Alexander Topp, D.D., formerly of Elgin, the first minister presented to a Scottish parish by Her Majesty Queen Victoria. Dr. Topp took a leading part in the negotiations for the Union of 1875, and was elected moderator of the second General Assembly of the United Church. He died, suddenly, in 1879, and was succeeded by the Rev. Henry Martyn Parsons, D.D., of Buffalo, N.Y., who retired in 1900, soon after which the "downtown" church was sold for a valuable consideration and a new "West-end" church was erected.

ST. ANDREW'S CHURCH in connection with the Church of Scotland was opened for worship June 9, 1831. It originated with members of the Legislative Assembly then convened in Toronto, among whom were the Hon. William Morris, of Perth, Sir Francis Hincks, Mr. Lyon Mackenzie, and Chief Justice Maclean. Rev. William Rintoul, from England, was the first to preach within its walls. The garrison of York, consisting of the 79th Highlanders, composed his first congregation. Mr. Rintoul resigned in 1834, and was succeeded by Rev. W. T. Leach, a licentiate of the Presbytery of Haddington. Mr. Leach and Rev. William Ritchie, of Newmarket, joined the Church of England in 1842, and for so doing both were solemnly deposed by the Presbytery of Toronto! Rev. John Barclay, D.D., from Ayrshire, was pastor of St. Andrew's Church from 1842 to 1870, when Rev. Daniel James Macdonnell, a native of Bathurst, N.B., formerly of Peterborough, was inducted, and immediate steps were taken for the erection of a splendid new church, which became the centre of a large and influen-

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tial congregation. Mr. Macdonnell died in 1896, aged 53, after a brilliant ministry in Toronto of 26 years. There are now more than thirty Presbyterian churches in Toronto.

In 1828 the first Presbyterian church in OTTAWA was built in a few days by a band of workmen engaged in the construction of the Rideau canal locks, temporarily out of employment. The first minister of this church in Bytown, as it was then called, was the Rev. John Cruikshank, a native of Banffshire, in 1829. Dr. Alexander Spence was the incumbent for 20 years—1848-1868. He was followed by the Rev. D. M. Gordon, now principal of Queen's College at Kingston, during whose incumbency the present fine church was built, in 1874. Dr. W. T. Herridge, the present pastor, was inducted in 1883.

Rev. Alexander Gale, a native of Aberdeenshire, was called to HAMILTON, and founded *St. Andrew's* congregation in 1833. He preached in the Court House until the first church was built in 1834, and remained in Hamilton till 1846, when he engaged in professorial work till his death in 1854. The first church was thrice enlarged, and in 1857 the present stone building was completed at a cost of \$56,000, and adorned with a stone steeple 206 feet high—at that time the only stone steeple in British North America. At the time of the Union of the Presbyterian Church, a minority of the congregation, led by the then minister, Rev. Robert Burnet, declined to enter the union and built another church, which they named *St. Andrew's*. So to avoid confusion the name of the original church and congregation was changed to that

of "St. Paul's." There are now seven Presbyterian churches in this city.

A well-known lady in Hamilton never tired of relating how, in her younger days, she actually stood on the topmost pinnacle of the steeple of St. Andrew's church. When interest in her story had reached a climax, Mrs. B. explained that while the workmen were preparing to hoist the top-stone to its place, she happened that way and expressed her interest in what was being done, when the foreman invited her to step on to the stone, which she did amid the plaudits of the crowd who had assembled to witness the completion of the spire.

AT BRANTFORD, many years ago, the first Presbyterian minister was the Rev. David Stott, sent here by the Colonial Committee of the Church of Scotland. He succeeded in building a very small wooden church, too small even for his small congregation, and which was soon afterwards sold to a congregation of negroes, who never paid for it. The Episcopalians having built a new church, their old one was purchased by the Presbyterians for \$500; but the conditions of sale required that it should be removed to another site; the building being large, that cost a lot of money, and a long time to do it; so long, indeed, was the old church a-being dragged through the streets, for some weeks a proverb was rife in Brantford, that the Presbyterians were bringing their church to every man's door!

The first Presbyterian church in LONDON was built in 1835, for the Rev. William Proudfoot, a missionary sent to Canada by the Secession Church of Scotland, who

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instituted a Theological Seminary in this city, and did a great deal of pioneer work in what was then deemed the far-west of Canada. This eminent minister died in 1851, and was succeeded as minister of the First Church, by one of his sons, the Rev. John J. A. Proudfoot, D.D., who in addition to his pastoral work lectured for 34 years in Knox College, Toronto. Presbyterianism is well represented at the present time by the seven churches of London.

Time would fail to tell of all the pioneers of later times who "wrought righteousness" and laid the foundations of Presbyterianism in desolate places. The briefest reference to a few of them must suffice.

In response to a petition from the settlers in the counties of Lanark and Renfrew—largely composed of discharged soldiers and half-pay officers—The Rev. WILLIAM BELL was sent to Perth, by the Associate Presbytery of Edinburgh, with a guaranteed stipend from the British Government of one hundred pounds sterling per annum. He arrived in 1817, and laboured zealously till his death in 1857. He had many strange stories to tell of the difficulties and hardships he encountered. He found the new country to be "a moral as well as a natural wilderness." So tedious was travel in those days, it took him nearly a whole week to come from Montreal to Perth! But he lived to see many large and flourishing congregations in that part of the country.

Rev. Archibald Henderson was another of the ministers sent to Canada by the Associate Synod of Scotland. He commenced his ministry among the settlers in the

county of Argenteuil, Lower Canada, in 1818, having his headquarters at the village of St. Andrew's. He, too, came subsidized by the British Government with £100 a year for life; and he lived long, for he died in January, 1877, in the 93rd year of his age, and the 67th of his ministry. He was a faithful and devoted pastor. Before his death he had the joy of his life by taking part in the union of the Presbyterian Churches in 1875, when the descendants of the Burgher and Antiburgher forgot their differences and joined heart and hand with brethren of the Free Church and the old Kirk of Scotland.

When the *Rev. William Mair* came from Scotland, and was inducted to the charge of *Chatham*, Quebec, so late as 1833, there were then no churches in that part of the country, and he used to define the bounds of his parish as being "achtteen miles fronting on the Ottawa River, and as far back as I can win." It was not long before he had two substantial stone churches erected, but while they were being built, he received little or nothing from his people in the shape of stipend. After a life of self-denial such as few ministers nowadays are called on to experience, he rested from his labours in 1860. The *Rev. Alexander Mann*, an Aberdonian, was ordained by the Presbytery of Aberdeen, and in 1840 was inducted at *Pakenham* as the minister of no less than five townships, each ten miles square! And he lived to reap the fruits of his early labours in the satisfaction of seeing churches built, and large congregations organized in each of them.



KNOX CHURCH, WINNIPEG.

The first church of this name—a small wooden building—was erected in 1872. The late Dr. James Robertson was elected its first minister in 1874. Rev. D. M. Gordon, D.D., succeeded Dr. Robertson in 1882. The present incumbent, Rev. F. B. DuVal, D.D., formerly of Toledo, Ohio, was inducted in 1898. The handsome stone edifice shewn in our cut was opened for worship, August 17th, 1884.

In Manitoba, the Northwest and British Columbia.*

THE Selkirk settlers of 1811-1814 were chiefly Presbyterians. During forty long years of great hardships, these children of the mist availed themselves of the services of the Church of England, though longing meanwhile for a minister of their own persuasion, often promised to them. For several years, James Sutherland, an Elder of the Kirk, conducted services and was authorized to marry and baptize; but by whose authority is not known. He left the Colony in 1818. In 1851 the people's wish was gratified, when the Rev. John Black, a native of Dumfriesshire, was sent to them by the Presbyterian Church of Canada. Mr. Black had no Gaelic, but he soon found his way to the hearts of the people; on one day upwards of three hundred of them bade adieu to the Church of England and placed themselves under his ministry. It was not long before he had a little church, a school-house, and a manse erected at Kildonan—so named after the parish in the Highlands of Scotland, from which most of the Selkirk settlers came; and thus was laid the foundation of Presbyterianism in the prairie province. Dr. Black died in 1882. The little stone church has passed its jubilee and is still in good preservation, and used for worship; in the well-kept adjoining kirk-yard lie the remains of not a few of the missionary pioneers of the West, among

* "Manitoba, its Infancy, Growth and Present Condition," by Rev. George Bryce, D.D., LL.D., London, 1882.

whom were the Rev. James Nesbit, the first missionary sent by the Canada Presbyterian Church to the Red River settlement, and also to labour among the Indians. Here too, at his own request, was laid to rest Dr. James Robertson, aptly styled "The Apostle of Home Missions in the Northwest."

Since the opening of the Canadian Pacific Railway in 1886, wonderful changes have taken place; churches, schools and colleges have arisen all over the land, and hundreds of ministers of all denominations are providing religious instruction for the people; where but a few years ago was a vast wilderness, the habitat of the Red Indian, the fur-trader, and the buffalo, provinces have been created with all the accessories of local government—provinces larger in area than many European States, surpassing them all in fertility, and destined to become the homes of millions. Winnipeg has already become not only the great commercial emporium of the West, but an important educational and ecclesiastical centre as well. It is the seat of four well-equipped theological colleges—St. Boniface (Roman Catholic), the Manitoba College (Presbyterian), St. John's (Episcopal), and Wesley College (Methodist). All these are affiliated in friendly alliance with the University of Manitoba, founded in 1877; thus presenting "the unique spectacle," as Dr. Bryce puts it, "of bishops, and Presbyterian elders, priests and presbyters, blended together in the most harmonious manner." There are now said to be fifteen Presbyterian churches in Winnipeg, and in the Presbytery of Winnipeg, forty-six ministers on the roll, and 90 mission stations.



FIRST PRESBYTERIAN CHURCH, VICTORIA, B. C.

IN BRITISH COLUMBIA.

For the following notes I am largely indebted to Rev. D. MacRae, clerk of the Presbytery of British Columbia, and more particularly to Rev. Alexander Dunn's very complete account of "Presbyterianism in British Columbia in Early Days," published at New Westminster in 1905; the more valuable as Mr. Dunn's residence of thirty years in this province constitutes him the only person living who is in a position to give all the information therein related, himself being a spectator and an actor in most of the scenes which he describes. Mr. Dunn (retired), now resides at Whonnock, B.C.

In January, 1861, the Rev. John Hall, commissioned by the Colonial Committee of the Presbyterian Church in Ireland, arrived in Victoria and organized the "First Church"—so called to this day. The first place of worship was erected in 1863, crowned with the Scottish thistle. This church was destroyed by fire in 1883, and was immediately replaced by the existing edifice. In the meantime, the Colonial Committee of the Church of Scotland had sent its first missionary to British Columbia, the Rev. James Nimmo, who arrived in 1863. He was in no way, however, connected with First Church. He remained but a short time in Victoria and was transferred to British Guiana. In 1865 the Church of Scotland appointed the Rev. Thomas Somerville to succeed Mr. Hall. He naturally desired to have the congregation organized in connection with the Kirk; an influential minority, however, objected to this, with the result that Mr. Somerville withdrew from First Church, and founded another congregation, named St. Andrew's. This

meant disaster for the time being to the other church, which remained vacant, save for occasional pulpit supply, for nine years, until March, 1876, when Dr. John Reid, an English Congregationalist, became the pastor till April, 1881. In 1884, the First Church congregation resolved to become connected with the Presbyterian Church in Canada, and in August of that year the Rev. Donald Fraser, formerly of Priceville, Ontario, was inducted by the Presbytery of Toronto. During his incumbency new life was infused into the old congregation which now ranks high among the churches of British Columbia. Mr. Fraser died in 1891, and was succeeded by Dr. John Campbell, the present pastor, in 1892.

Mr. Somerville returned to Scotland in 1870, and was succeeded in St. Andrew's Church, by the Rev. Simon McGregor, whose first eight years in the ministry were spent among the Highlanders of Pictou county, Nova Scotia. In the meantime, the Rev. Robt. Jamieson had been sent to New Westminster by the Presbyterian Church of Canada, in 1862. On his arrival in Victoria, Mr. McGregor found only three Presbyterian ministers in all British Columbia; two of these soon after returned to Scotland, leaving himself and Mr. Jamieson to look after the interests of Presbyterianism in a province having an area of 400,000 square miles!

In 1875, Mr. McGregor went to Scotland, and in response to his appeal four ministers were sent out, and the sum of £1,000 per annum was voted towards the maintenance and extension of the work in British Columbia. Shortly after their arrival, the first Presbytery of



ST. ANDREW'S CHURCH, VICTORIA, B. C.

REV. W. LESLIE CLAY, B.A., MINISTER.

British Columbia was instituted, September 1, 1875. The "sederunt" was: Simon McGregor, moderator; William Clyde, clerk; George Murray, Alexander Dunn, and A. B. Nicholson, the last two named being then and there ordained. Mr. Jamieson, with the consent of the Canadian church, identified himself with the new Presbytery, but not finding the alliance congenial (to put it mildly), he soon withdrew and continued in isolation at New Westminster until the Presbytery of Columbia was erected by the Canadian Church in 1886, of which he became the first moderator.

Mr. McGregor returned to Scotland in 1881, and became minister of the parish of Appin. He was followed in St. Andrew's Church, Victoria, by the Rev. Robert Stephen until 1887, when the congregation voted itself into union with the Canadian Church, and obtained for its minister the Rev. Patrick Macfarlane Macleod, formerly of Toronto, and later of Tooting, England. During his incumbency—1888-1893—a handsome new church was erected at a cost of about \$50,000. The withdrawal of Mr. Stephen from the pastorate of St. Andrew's Church proved to be the beginning of the end of the jurisdiction of the Mother Church. One by one, the old Kirk ministers resigned their charges, until every congregation in the province had fallen into line with the Presbyterian Church in Canada, and all with the approval of the Church that had sent them here. The only one of the Spartan band who remained in Vancouver Island under the old Kirk to the end of his days was the Rev. James Christie. When his congregation at Wellington came

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into union with the Canadian church. In 1899, having then reached an advanced age, he thereafter lived in retirement in Victoria, where he died in 1902.

In course of the events which led up to the erection of the first Presbytery of the Canadian Church in British Columbia there were two important factors. The first was the official visit of Dr. Cochrane, the enthusiastic convener of the Home Mission Committee, who came away impressed with "the greatness of the opportunity, and the magnitude of the work to be accomplished, if the growth of Presbyterianism was to keep pace with the rapid increase of population and the development of the material resources of the country." The other great factor was the coming of the Canadian Pacific Railway to Burrard's Inlet in 1886, and the construction of branch lines in various directions, without which it would have been impossible to have undertaken the work, as has been done.

The first church in NEW WESTMINSTER was erected in 1862, during the incumbency of Rev. Robert Jamieson. The first in Vancouver, in 1885; it went up in smoke in the conflagration that swept the ambitious little city out of existence in 1887. In the New Vancouver there are already five Anglican, five Presbyterian, and five Methodist churches, not to speak of Baptist, Roman Catholic, and other denominations.

So much for the genesis of Presbyterianism in British Columbia. Suffice it to add that there are now four Presbyteries in that province, with one hundred ministers enrolled, and that in addition to the organized con-

gregation there are fifty mission stations receiving regular supply of religious services by the Presbytery.

This Church, which entered on foreign mission work in 1848, has now successful missions in India, China, Japan, Korea, the New Hebrides islands in the South seas, in Trinidad, and also to the North American Indians and the Chinese in Canada. Not including the wives of missionaries, there are in all 143 Canadians employed in these missions, and a large number of native assistants.

UNION OF THE CHURCHES.

AT MONTREAL, on the 15th of June, 1875, the four Presbyterian Churches then in Canada were united under the name of "THE PRESBYTERIAN CHURCH IN CANADA." These were (1) "The Presbyterian Church in Canada in connection with the Church of Scotland;" (2) "The Canada Presbyterian Church;" (3) "The Presbyterian Church of the Lower Provinces of British North America;" (4) "The Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland."

The moderators of these churches, respectively, who signed the Deed of Union were:—Principal Snodgrass, of Queen's College, Kingston; Principal Caven, of Knox Church, Toronto; Dr. P. G. McGregor, of Halifax, and Rev. George Munro Grant, of Halifax. Dr. John Cook, of Quebec, was appointed the first moderator of the Presbyterian Church in Canada.

At that time the total number of Presbyterian minis-

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ters in Canada was estimated to be 634; of elders, 3,656; of congregations, 1,008, and of communicants, 90,653. Twenty-one ministers declined to enter the union, viz., twelve in the Provinces of Quebec and Ontario, and nine in the Maritime Provinces. At the present time there remain out of the union only one in Ontario and one in the Province of Quebec.

THE ALLIANCE OF THE REFORMED CHURCHES.

This organization, popularly known as "The Pan-Presbyterian Council," may be said to have originated in the minds of Dr. McCosh, of Princeton, N.J., and Dr. W. G. Blaikie, of Edinburgh, in 1870. Definite action was taken in 1873, when at a meeting of the Evangelical Association, held in New York, a committee was appointed to bring the subject before the Presbyterian Churches throughout the world. The proposal met with general approval, and in 1875 a conference was held in London, attended by nearly one hundred delegates, when a constitution was prepared and adopted, and arrangements made for holding the first meeting of "The General Council of the Reformed Alliance" in Edinburgh, which met accordingly on July 10, 1877. It is remembered that the late Dean Stanley invited the delegates to a *conversazione* in the Jerusalem Chamber, Westminster Abbey, and in reply to the thanks accorded him for his courtesy, with his usual pleasantry expressed the hope that the Episcopalian Church would be able to hold

Alliance of Reformed Churches

its own "against the mighty agencies' which the Presbyterians had now at work."

The Edinburgh Council, which proved to be a success, beyond the most sanguine expectations, was followed, at intervals of about four years, by similar meetings—in Philadelphia, 1880; in Belfast, 1884; in London, 1888; in Toronto, 1892; in Glasgow, 1896; in Washington, 1899, and in Liverpool in 1904. The ninth Council of the Alliance is appointed to meet in New York in 1908. Rev. George D. Matthews, D.D., of London, England, is the General Secretary of the Alliance; Rev. William R. Roberts, D.D., LL.D., is Secretary of the Western Section, including the United States of America and Canada.



ST. STEPHEN'S CHURCH, WINNIPEG.

REV. CHARLES W. GORDON, B.A., "RALPH CONNOR," PASTOR.



PREACHING TO THE MINERS IN THE KLONDIKE.

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STATISTICS, 1906.

The General Conference, meeting quadrennially, consists of one-twelfth of the ordained ministers and an equal number of laymen, elected by the annual Conferences. The chief officer is the General Superintendent whose term of office is eight years, eligible for re-election at the expiry of his term.

REV. ALBERT CARMAN, D.D., IS GENERAL SUPERINTENDENT
SINCE 1883.

There are thirteen Annual Conferences, including Japan.

The number of ministers is.. . . .	1,811
Number of local preachers.. . . .	2,416
Number of members in full communion .. .	317,717
Total number of adherents by census of 1901.	935,009
The number of Sunday-schools (1906) .. .	3,552
Officers and teachers in Sunday-schools .. .	24,558
Number of scholars in Sunday-schools.. . .	274,306
The number of churches is.. . . .	3,616
Universities, colleges and theological schools	27
Missionaries in Home Fields.. . . .	350
Missionaries to Indians and Chinese in Canada	43
Missionaries abroad (16 being Canadians) .. .	54
Contributions for all church purposes (1906)..	\$3,774,155

THEOLOGICAL COLLEGES.

Mount Allison University, Sackville, N.B., founded 1843. *Dr. David Allison, President.*

Wesleyan Theological College, Montreal, founded 1873. *Dr. W. I. Shaw, Principal.*

Victoria University, Toronto, incorporated 1836. *Dr. Nathaniel Burwash, Chancellor.*

Wesley College, Winnipeg, Man., incorporated, 1877. *Dr. J. W. Sparling, Principal.*

In the Maritime Provinces

FROM A.D., 1770.

THE expulsion of the Acadians from Nova Scotia left many tracts of land in the richer agricultural districts untenanted. In 1758 Governor Lawrence held out inducements to the inhabitants of New England to come and take possession of these lands, and subsequently issued a proclamation guaranteeing full religious liberty to all who should accept the invitation, with the result that a large number availed themselves of the offer and settled in Nova Scotia. Among these were a few Methodist families. The first Methodist family coming from England is said to have been that of Stephen Read—grandfather of Rev. John Read, sometime pastor of the Grafton Street Church in Halifax—who came from Yorkshire in 1770. Others followed from the same quarter during the five following years—mostly Methodists—among whom were two pious laymen, Chas. Dixon and William Wells, who were very helpful to Methodism in its early years in Nova Scotia.

Among the second party of emigrants from Yorkshire was WILLIAM BLACK, then about fifteen years of age, of Methodist parentage, whose family settled at Amherst. About this time a remarkable religious revival swept over the Maritime Provinces, largely through the preaching of a young evangelist, Henry Aline, a native of New England, and a Congregationalist, who,

when twenty years old came with his parents to Falmouth. This young man commenced his evangelistic itinerancy in 1776, which he continued with unabated enthusiasm and success until his death, eight years later. Young Black when nineteen came under the spell of the awakening, was converted, and devoted himself to preaching the Gospel with apostolic zeal. To him is attributed the honour of being the pioneer Methodist missionary in these provinces. So extensive and acceptable were his labours, he came to be familiarly styled "Bishop Black," wherever he went. In the summer of 1780 he went forth into the several provinces proclaiming the way of life to all classes. He opened correspondence with John Wesley, who encouraged him in his work. In 1789, Black and the brothers James and John Mann were formally ordained to the office of the ministry at the Conference in Philadelphia, and returned to Nova Scotia, priding themselves on having their credentials attested by two such eminent men as Thomas Coke and Francis Asbury. In 1800, Mr. Black visited England and returned with four young ministers—Joshua Marsden, James Lowry, Thomas Olivant, and William Bennett, who contributed largely to the development of the Methodist Church in the Maritime Provinces. In 1792 Black commenced preaching in a hired building in Halifax, from which the congregation was summarily ejected

* The chief authority for these notes on Methodism in the Maritime Provinces is Dr. T. W. Smith's "Methodism in Eastern British America"; 2 volumes, Halifax 1890.

by its hostile owner; this led to the erection of the first Methodist church opened for worship in November of that year. In the absence of Mr. Black, who was then in Baltimore, in correspondence with Dr. Coke—who would have him appointed overseer of the Methodist work in the West Indies—the first service was conducted by Rev. William Jessop, an eminent American divine, who preached from Genesis 19: 23:—"The sun was risen upon the earth when Lot entered into Zoar." What more appropriate name could in the circumstances be given the new building which was to the congregation like a city of refuge, than "Zoar"? So it was named, and the place from which they had been driven was by expressive contrast styled *Sodom*!

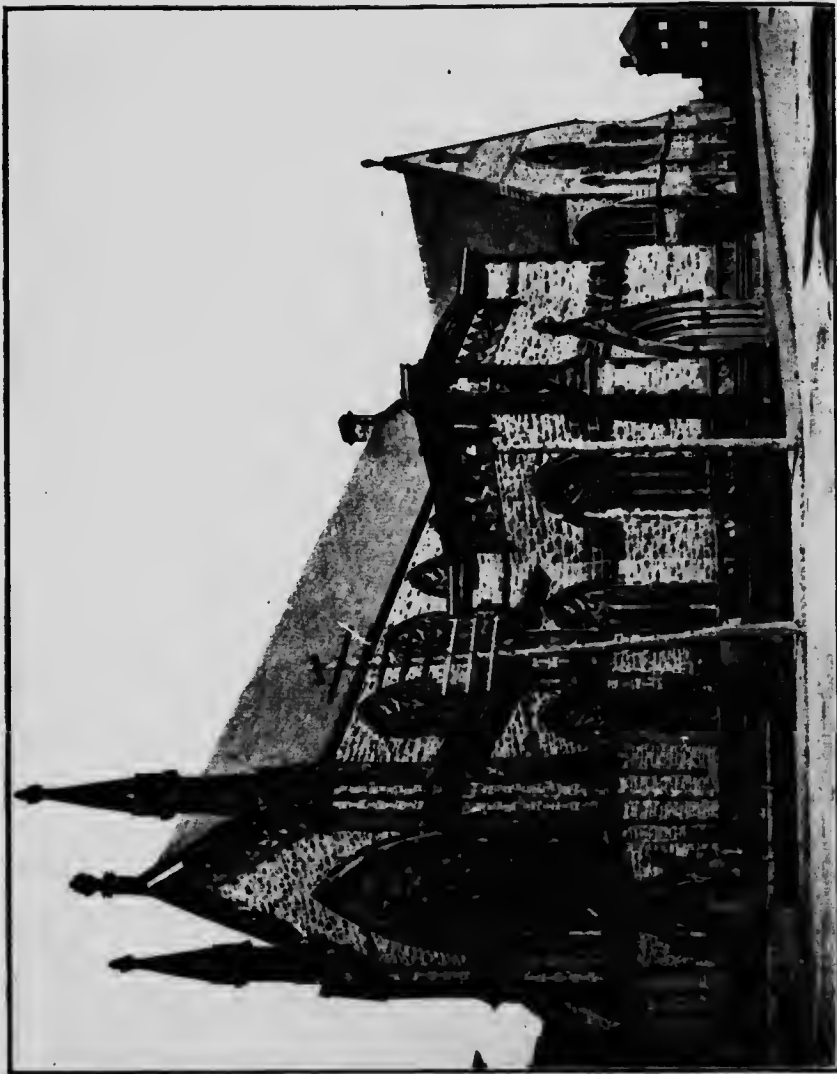
Zoar was considerably enlarged in 1815, and until 1834 was the only Methodist Church in Halifax. In 1852, the Grafton Street Church was dedicated, and it may be said to be the immediate successor of Zoar, inasmuch as most of those who had worshipped in the old edifice became members of Grafton Street Church. Zoar, however, continued to be used several years longer for religious purposes and was eventually sold to Bishop Binney, of the Anglican Church. But the Brunswick Street Church was an earlier branch of Zoar than Grafton Street. It was opened for worship September 14, 1834, and is now the oldest and largest Methodist Church in Halifax, being seated for 1,200 persons, and in its younger days accounted a very handsome edifice. In 1834, Asiatic cholera was claiming many victims in Halifax; among these was the now venerable and venerated

William Black, who died just five days before the opening of the new church, in the 74th year of his age, and the 45th of his ministry—dating from his ordination.

IN PRINCE EDWARD ISLAND AND CAPE BRETON.

Mr. Black first visited P. E. Island in 1783, when he preached several times at Charlottetown and St. Peters. His second visit was in 1794, when he received a warm welcome from the Governor of the Island, and Mr. Desbrisay, the Anglican rector, and from the resident Methodists, among whom was one Joshua Newton, the collector of customs and an indefatigable lay preacher. The second lay evangelist on the Island was Thomas Dawson, who came from Ireland in 1801, a non-commissioned officer in the army, under Lord Cornwallis, who, after providing a comfortable home for his family, was moved by the spiritual destitution of the scattered settlers to enter upon a course of labours which proved too much for his powers of endurance and which terminated with his death in 1804.

A third lay preacher was Joseph Avard who came to the Island in 1806 from the Channel Islands with a party of seventy-three persons who settled at Murray Harbour. During many years the Methodists in Prince Edward Island were wholly dependent on the services of lay evangelists. The first ordained minister to visit them seems to have been the Rev. John Hicks who arrived from England in 1815, and preached his first sermon in the church erected at Murray Harbour, in August of that year. In the following year he preached in the



METHODIST CENTENARY CHURCH, ST. JOHN, NEW BRUNSWICK.

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unfinished church at Charlottetown. From that time the supply of religious services by the Methodists on the Island, though often intermittent and inadequate, has been on the whole fairly well maintained and at the present time there are about twenty ordained ministers on the roll.

In CAPE BRETON, the earliest Methodist workers were also laymen. John Watts, a devout Methodist soldier, came to Sydney in 1789, with a detachment of the 24th Regiment, and was eminently helpful. Twenty-two years later, William Charlton from the United States began a mission at Gabarus Bay. So successful was he, at his suggestion the Rev. Hibbert Binney, rector and military chaplain at Sydney, visited Gabarus in 1819, and baptized sixty-two persons of all ages—pending the arrival of a Methodist minister from England. Somewhat later, ministers were stationed at Hawkesbury and Margaree.

IN NEW BRUNSWICK.

Rev. Abraham John Bishop, a native of the Isle of Jersey, came to St. John, in September, 1791, and during the following winter visited Fredericton and Nashwaak. In 1792, the church in St. John which had been vacated by the Episcopalians was purchased by the Methodist Society, now numbering eighty members in St. John. Mr. Bishop's ministry in this province was brief, for at the end of two years of fruitful service he was appointed by Dr. Coke, superintendent of missions in the West Indies. But the work he had begun so well was vigour-

ously followed up by "Bishop Black," Duncan McColl, James Mann, and other enthusiastic labourers. Bishop had soon discovered that the majority of the U. E. Loyalists who settled here in large numbers in 1783 adhered to the Church of England in preference to joining the Methodists, whose ministers were subjected to many grievous disabilities, to as late a time as 1834. In spite, however, of the disadvantages under which they laboured, the Methodists persevered and the field of their operations gradually expanded. In 1807, the church in St. John proved to be too small, a great addition having been made to the congregation under the ministry of Joshua Marsden, one of the four ministers Black brought from England in 1800. In 1808, a larger and much finer church was dedicated in St. John, by Rev. William Bennett, and again, in 1838, the corner stone of the beautiful "Centenary Church"* was laid—a lasting monument, it was hoped, to Marsden and Ferguson, and other eminent pioneer ministers who had preached here with surpassing eloquence; but, alas! This noble structure fell a prey to the flames which destroyed a large portion of St. John in 1877; but out of the ashes of the burned building soon arose the splendid edifice seen in our illustration.

For some years the Fredericton Methodists met for worship in "the church that was in the house" of Duncan and Mary Blair. This good man gave a site for a small church which was replaced by a larger one in

* The year 1739 is generally considered to be the epoch of Methodism in England.

1832, and this in time gave place to the graceful structure which still adorns the capital of New Brunswick.

We learn from Mr. Howard Trueman's book, "The Chignecto Isthmus and its first settlers," Toronto, 1902, that the first Methodist church in Canada was erected at Pointe de Bute, near Sackville, N.B., in the year 1788. The site of this edifice was deeded to John Wesley and his successors, by one, William Chapman, on the payment of five shillings. The first pastor of this church was the Rev. James Mann, a versatile genius, who came from New York in 1783, with the U. E. Loyalists. He taught school for two years at Liverpool, N.S., meanwhile preparing himself for the ministry. In 1786, at the call of Freeborn Garretson, a famous preacher then in Nova Scotia, Mann became an evangelist, and three years later was ordained to the ministry along with William Black in Philadelphia, and became one of the ablest ministers in the Maritime Provinces. The first Methodist church was commenced by Duncan McColl, at *St. Stephen*, N.B., in 1790; the first log church was built at *Nashwaak*, in 1798. Among others who left their mark on Canadian Methodism were the three Barrys, Freeman Garretson, Dr. Mathew Ritchey, Dr. Young, William Temple, and the Trueman and Allison families, of Sackville fame.

THE BERMUDAS, which now constitute a District of the Nova Scotia Conference, was visited in 1748, by George Whitefield, who received a hearty welcome from the Governor and members of the Council, though in the

then state of things he was not permitted to occupy the pulpits of the established church: but he held services in the open air, in halls, and in the Scots Presbyterian "Christ Church" at Warwick, which still exists, and in its gallery may be seen the old-fashioned pulpit used by Whitefield. This is said to be the oldest Presbyterian church in the British Colonies and is supplied by ministers of the Church of Scotland. The Presbyterian Church at Hamilton is in connection with the Presbyterian Church in Canada. There are some twelve Methodist churches in the Bermudas, one-half of which are under the supervision of the Canadian General Conference. The common people heard Whitefield gladly, and on his leaving Bermuda he was presented with more than £100 for the Orphan Asylum at Savannah, in which he was deeply interested.

This opened the way some years later for John Stephenson who commenced his career of living martyrdom in 1779. He was soon placed under the ban of the civil authorities and subjected to fine and imprisonment. For many years visitors could read on the cedar floor of his cell, the inscription cut by the prisoner:—"John Stephenson, Methodist missionary, was imprisoned in this jail six months, and fined fifty pounds, for preaching the Gospel of Jesus Christ, to African blacks and captive negroes, St. George's, Bermuda, June, 1801." Upon his liberation Stephenson found the members of his flock generally faithful to their profession.* He returned to Ireland in 1802, and died there in 1819.

* Smith's Methodism, Vol. I, p. 449 *et seq.*

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The first Methodist Provincial Conference in Nova Scotia was held in Halifax, October 10, 1786; the ministers attending it were Messrs. John and James Mann, James Oliver Cromwell, William Black, Freeborn Garretson and William Grandin. They reported 1510 members in Nova Scotia. From that time the Church has made steady progress. There were in 1905, 251 Methodist ministers in the three Maritime Provinces. The number of adherents given in the Dominion Census of 1901 was 106,865.

MOUNT ALLISON UNIVERSITY,

At Sackville, N.B., was founded in 1843, by Charles F. Allison, a member of a Scotch-Irish family, that settled at an early period in the history of the province in Cornwallis, N.S. This gentleman purchased a suitable site at Sackville, and erected buildings for an academy, at a cost of some four thousand pounds, to be placed under the management of the Methodist Conference, and further contributed a sum of \$400 annually for ten years. In 1854 the Ladies' College was instituted. The university proper was subsequently incorporated under a charter from the Provincial Legislature. In it there are eight professors, and 22 other teachers. Dr. David Allison is President of the University.



ST. JAMES' METHODIST CHURCH, MONTREAL.

In the Province of Quebec.*

FROM A.D., 1780.

ACCORDING to Moister, the missionary historian, Methodism was introduced into Lower Canada by Commissary Tuffey, an officer in H. M. 44th Regiment, who held the first service in Quebec in 1780, and continued to do the work of an evangelist until the close of the war in 1783, when the regiment was disbanded and Tuffey returned to England. The first missionary in the Eastern Townships seems to have been the erratic Lorenzo Dow in 1799, who, like the proverbial vapour, appeared for a little time and then vanished away. Eccentric though he was to the verge of "daftness," he made a number of converts, but at the end of two years, in a fitful mood he set sail for Ireland, and was heard of no more. A congregation was formed at Phillipsburg in 1806, when one, Francis Brown, was licensed to preach and brother Micah Townsend to "exhort." Rev. Henry James presided at the initial meeting. The existing church was opened for worship in 1819; still in good preservation, it is believed to be the oldest Methodist Church in the Province of Quebec.

*CHIEF AUTHORITIES: "Methodism in Canada," by Rev. Alexander Sutherland, D.D., 1903; the "Cyclopedia of Methodism in Canada," by Rev. George H. Cornish, LL. D., 2 Volumes, 1881 and 1902.

Churches in the Dominion of Canada.

The first Methodist church in Montreal was erected in 1807, the second, in 1821, the third was the large edifice on St. James Street in which many important anniversary and missionary meetings were held. It was here that Dr. Jenkins delivered his famous course of lectures on the "Douay" Bible: Here Dr. George Douglas, "the old man eloquent," and Dr. Lachlan Taylor, Dr. John Potts, and other eminent ministers poured forth "torrents of eloquence;" and here Dr. Morley Punshon delivered some of his most brilliant lectures. But the exigencies of business sounded the death-knell of this historic church, and in its stead the present uptown St. James Church was opened for worship in 1889, which may be styled the Cathedral of Methodism in Canada. There are now twenty Methodist churches in Montreal. In the Province of Quebec there are 275 ministers, and over 42,000 adherents.



METHODIST METROPOLITAN CHURCH, VICTORIA, B.C.

In Ontario and the North-West.

FROM A.D., 1786.

H T the first, and for many years, Methodism in ONTARIO had to contend with strenuous opposition in high places, and was subjected to many disabilities. It was stigmatized by reproach and contempt and debarred many of the privileges of citizenship. The Methodists were not allowed to hold lands for places of worship, nor for the burying of their dead, nor had they the right to solemnize matrimony even among their own people. During the long struggle that ensued for equal rights there arose a powerful advocate in the person of the Rev. Dr. Egerton Ryerson, to whom the Methodist Church owes perhaps more than to any other individual. The son of a United Empire Loyalist, he was himself as loyal to his king and country as he was to the Church of his choice, and his name will go down to posterity as the founder of the admirable system of public instruction in Upper Canada. Dr. Ryerson championed the Methodist cause and eventually conquered in the fight. In the pages of the "Christian Guardian," the weekly organ of the Church, he forged the polished shafts employed to combat and counteract the machinations of the "Family compact" of these early days that would fain have buried Methodism and Presbyterianism in a common grave. He was also instrumental in securing the appointment of Dr. William Morley Punshon as

Churches in the Dominion of Canada.

president of the General Conference in 1867. During his stay of five years in Canada, Dr. Punshon, by his unrivalled pulpit and platform oratory, "his comprehensive grasp of affairs and skill in guiding connexional interests, secured for Methodism a degree of influence beyond anything it had previously attained." Punshon died in London, April 14, 1881, aged 57. It seems like the irony of fate that this Church, notwithstanding the disadvantages that attended its early history, in course of time became numerically the largest of all the Protestant denominations in the Dominion!

The first of the pioneers in Ontario was Major George Neal, an officer in a British regiment that had served in the revolutionary war. He came to the Niagara frontier in 1786, and received an officer's grant of land, and was no sooner settled in his new home than he began to preach to his neighbours with great earnestness and success. Two years later, there came from the United States two other Irishmen, Lyons and McCarty, both of whom laboured as evangelists for some years, but the first accredited ministers in Upper Canada were William Losee and Darius Dunham. Both of them came from the United States; both of them might have been called "Sons of Thunder," for they were not mealy-mouthed, nor afraid to tell the impenitent, without circumlocution, that they were going headlong to perdition. The latter, from his denunciatory style of preaching, came to be known wherever he went as "Scolding Dunham." They worked harmoniously together until separated by a singularly romantic incident. Both, it seems, had set their

affections upon a young lady of rare personal attractions, and, strange to say, scolding Dunham won the prize, which so upset Losee that he became quite unfitted for his work and left the country. At a later period the work begun by Losee and Dunham was followed up by two grand men whose services to Methodism will not be soon forgotten: these were Joseph Sawyer, and Nathan Bangs, D.D., who, amid many difficulties, continued to work with great enthusiasm till the end of their days.

The first Methodist church in Upper Canada was erected on the south shore of Hay Bay, in the township of Adolphustown, two miles above the town of Prescott, in 1792, at a cost of £108 Halifax currency. Mr. Losee was the first to preach in it. This place became the centre of a busy hive associated with the names of Losee and Dunham, of Barbara and Paul Heck, and the Emburys who instituted the first "class-meeting" in old Canada. In the graveyard adjoining the little "Blue Church" in Hay Bay, Paul Heck and his wife lie buried side by side. Mr. Caswell of the Methodist Publishing House, Toronto, informs us that the oldest existing Methodist church in Ontario is the Conger church, two miles from Picton, that it was built in 1809, and is still in good repair; during the last two years it has been out of use, but it is expected to be reopened early in 1909, when it will have completed its first century.

The first Methodist church in Toronto was built on King Street, in 1816. The Metropolitan Church, a fine edifice, erected at a cost of \$150,000, and seated for about 2,000, was opened for worship April 4, 1872. The min-

utes of the last Conference show thirty-one Methodist churches within the city limits of Toronto, and five or six more in the immediate suburbs. Professor Cornish states that Rev. Robert Corson was the first Methodist preacher in London, Ontario, in 1823, and the Rev. William Ryerson, the first in Hamilton, in 1835. There are now nine Methodist churches in Hamilton; the same number in London; in Ottawa there are five, and four in Kingston.

The first District Conference in Ontario was held at Elizabethtown in 1817. VICTORIA UNIVERSITY was removed from Cobourg to Toronto, in 1892. It occupies a fine site in Queen's Park, is amply endowed, and has a large staff of professors in Arts and Theology. It was incorporated in 1836. Rev. Dr. N. Burwash is Chancellor and professor of Systematic Theology. Dr. Sutherland, the missionary secretary, states that the first Methodist church in the Northwest, for the work among the whites, was the little church erected at Fort Garry in 1871, with Rev. George Yornig for its first missionary.

The pioneer missionaries among the Indians in the Northwest were Robert F. Rundle, William Mason, Jas. Evans, Thomas Hurlburt, Thomas Woolsey, and George McDougall. The last named, who was superintendent of missions in the Valley of the Saskatchewan, had a church erected near Edmonton in 1871, and some years later fell a martyr to duty and perished in a blizzard on the plains in 1876. When his body was discovered, it was found that he had deliberately laid himself out to die with his hands crossed over his chest—the frozen ground

for his coffin and a snow-wreath for his winding-sheet. The work among the Indians commenced in 1840, either at Norway House or at York Factory on Hudson's Bay.

There were 1,086 Methodist ministers in Ontario in 1905, and 666,636 adherents in 1901; in Manitoba and the Northwest, 350 ministers and 92,117 adherents; in British Columbia, 95 ministers and 25,021 adherents.

THE UNION OF THE METHODIST CHURCHES.

This was consummated at Belleville on September 5th, 1883, when, after a debate of five days—the keenest on record—the Union was effected by a vote of 123 to 38. The opposition had been fierce, but when the result of the vote was made known the minority gracefully accepted the situation. "The long and exciting struggle was over; the era of division and estrangement was ended; the era of union had come."* Dr. John A. Williams (the leader of the Opposition) was chosen President of the first United General Conference; Dr. S. D. Rice and Dr. Albert Carman were appointed General Superintendents; the most important meeting in the history of the Methodist Church in Canada was brought to a close, and, thenceforth, peace and concord reigned throughout the Church from ocean to ocean.

Since the death of Dr. Rice, Dr. Carman has been the sole General Superintendent of the Methodist Church, and he still fills that responsible office with marked

*Dr. Sutherland's *Methodism in Canada*, 1903: pp. 346-350.



METHODIST METROPOLITAN CHURCH, VANCOUVER, B.C.

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ability. Associated with him in the administration of the business of the Church are Rev. John Potts, D.D., the general secretary of Education, and Rev. Alexander Sntherland, D.D., general secretary of Foreign Missions—a very strong trimvirate.

The mission in Japan commenced in 1873, and that in West China in 1891. Speaking at the General Conference in Montreal, in 1906, Dr. T. Hiraiwa, President of the Annual Conference in Japan, stated that many of his countrymen were inclined to favour Christianity, but one of the chief difficulties they had to encounter was the diversity of sects under which it was represented in Japan; there had been no less than fifty different denominations in the field. Japan, he said, was a unit in respect of its national institutions and the people could not understand why Christianity assumed so many different forms. Some years ago the seven branches of the Presbyterian Church had united, under the name of the "Church of Christ in Japan," and now it was proposed to unite all the Methodist Missions in one native, self-governing General Conference.



The Baptist Church.

FROM A. D. 1752.

THE first mention made of Baptists in Nova Scotia occurs in a report by Rev. J. B. Moreau, a missionary of the S. P. G. at Lunenburg in 1753, in which he says,—“Among the German and French emigrants who settled at Lunenburg in 1752, only fifty-six families are left; many of the people had been carried off by a terrible epidemic; these families were composed of Lutherans, Calvinists, Presbyterians and Anabaptists.” Though nothing is recorded of them in history, the Anabaptists doubtless became identified with the pioneer Baptists in Nova Scotia who were of New England origin.

In 1761 Rev. Ebenezer Moulton, descendant of a distinguished Baptist family in Massachusetts, came to Nova Scotia and with a party of immigrants settled at Cheboque in Yarmouth county, where he took up 750 acres of land. During his stay in Nova Scotia he visited Horton and Cornwallis, and under his vigorous preaching there began a revival of religion which extended over all that part of the country. He baptized a number of the converts and organized some of them into a church which included

*History of the Baptists in the Maritime Provinces,” by Rev. Edward M. Saunders, Halifax, 1902: “The Baptist Historical Year Book,” Toronto, 1900: “The Baptist Calendar and Remembrancer for the 20th Century,” by Mr. E. O. White, Toronto, 1901.

others who had been sprinkled in infancy. An aged lady residing in Horton is reported to have said that "The Lord sent Mr. Monlton to Horton, and the devil drove him away." This probably referred to the opposition he encountered from those who were strongly prejudiced against him as a Baptist. Five of those who were baptized by Mr. Monlton lived to see a Baptist Church organized at Horton, in 1778. Among the Baptists living at Horton at that time was an Englishman named Nicholas Pierson, who was contemptuously spoken of as "an ignorant shoemaker," but who, nevertheless, was the means of establishing the Horton and Cornwallis Church, the oldest Baptist Church in the Maritime Provinces. Mr. Pierson resigned his charge at Horton and removed to Hopewell, New Brunswick, in 1791.

One, Daniel Dimock, was made a ruling elder in the Newport and Falmouth "New Light Church" organized by Henry Aline. Though never regularly ordained, he was authorized to administer the ordinances. He had been immersed at Newport by the Rev. John Sutton, an evangelist from New England whose name is closely identified with the early history of the Baptist Church in Nova Scotia. His father had lived at Mansfield, Connecticut, and had been subjected to the ordeal of the "whipping post" and imprisoned, for no greater crime than holding meetings for religious services apart from the standing (Presbyterian) order of the times. The Dimocks, father and son, had come to Falmouth, Nova Scotia, in 1760, and in the following year settled at Newport where some years later the father was baptized by the son! In Armitage's

History of the Baptists (p. 919) it is stated that thirteen Baptists with Nathan Mason as their pastor, from Massachusetts, settled at Sackville where they remained eight years, when they returned to the United States in 1771.

Other authorities incline to the opinion that the Baptist Church was not organized in these provinces till after the appearance of Aline, who was himself a Congregationalist, and that after his death in 1784, owing doubtless to the difficulty of procuring Congregational ministers from the States, the congregations founded by him were composed of Baptists and Congregationalists combined. But there is no doubt that from this time the Baptists made rapid progress in the maritime provinces. Mr. Saunders, in an appendix to his History, has brief biographical sketches of some 350 ministers who have contributed to the growth of the Church, prominence being assigned to Dr. E. A. Crawley who became a professor in the Acadia College; the Rev. Edward Manning, of Roman Catholic parentage, who was one of the founders of the Horton Academy and the Acadia College; the Rev. Samuel Macleod, of Prince Edward Island, a Scottish Highlander and a preacher of extraordinary power in his native Gaelic, "honoured, loved and revered by all who came within the range of his influence;" and the Rev. Charles Tupper, a native of Cornwallis—"A prince among men; as preacher, pastor, teacher, student and writer he was successful; though self-taught he mastered Latin, Greek, Hebrew, Syriac, German, French, Italian, Spanish, Portuguese and four other languages!" He was baptized in 1815; in the following year he was ordained an evangel-

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ist; travelling the length and breadth of the Province, he preached with great power till his death in 1881, in the 87th year of his age. Dr. Tupper was an ardent promoter of the temperance cause and for some years was editor of the "Baptist Missionary Magazine." He was twice pastor of the church at Amherst, where his second son, Sir Charles, was born in 1821. Sir Charles became a successful medical practitioner in Halifax; he entered public life in 1855, as M. P. for Cumberland county: "was appointed High Commissioner for Canada in London, in 1884; became Prime Minister of Canada in 1896. He was created a Baronet of the United Kingdom in 1888, and is said to be sole survivor of the 'Fathers of the Confederation.'"

Mr. Johnson, late Dominion Statistician, says that the oldest Baptist Church in Canada is at Sackville, New Brunswick, and that it was erected in 1763, the year in which Acadia and New France became permanent possessions of the British Crown. Governor Lawrence of Nova Scotia, he says, soon after the peace of Paris (1763) issued a proclamation offering full religious and civil liberty to all who desired to become residents of Nova Scotia, in which Province New Brunswick was then included, and that a company of Baptists from Massachusetts took advantage of the offer, went to Tantramar, as Sackville was then called, and secured a large grant of land.

The Free Baptist denomination in Nova Scotia was begun early in last century by Revds. James Crowell, Asa McGray, Hugh Norton and other earnest and elo-

quent men who originated great revivals wherever they went. By the Union of the Free Baptists with the Regular Baptists in 1905, this denomination became one of the largest of the Protestant churches in the Maritime Provinces, numbering, according to the census of 1901, 170,184, exceeded only by the Presbyterians who numbered 176,493. The Roman Catholics, however, headed the list with 301,072 adherents.

The Granville Street Church in Halifax was founded in 1828 and at that time the Baptists awakened to the necessity of establishing training schools for their ministers. Their first successful effort in that direction was the founding of the Horton Academy, under the presidency of Rev. Edward Manning. At the end of the second year, it had an attendance of fifty pupils, among whom were young men having the ministry in view. In 1836 a seminary was opened at Fredericton, N.B., having a department for young women as well as for young men. Rev. F. W. Miles and Mrs. Miles were appointed principals of the male and female departments respectively. The institution began with an attendance of seventy students: pupils from all denominations were admitted on an equal footing, and for a number of years the Fredericton Academy had a very successful history. In 1849 the policy of having one college for the three provinces, and an Academy for each, was subsequently adopted. The Acadia University at Wolfville, N. S., was incorporated in 1840. The Rev. Thomas Trotter, D.D., is President, and under him there is a large staff of Professors in Arts and Metaphysics.

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The Baptist Association of Nova Scotia met for the first time in June, 1800. The "Free Baptist Church," which was the outcome of unions at different times with early branches of the Baptist family, became distinctively known by that name in 1837. At its union with the Regular Baptists in 1906, its membership was about 25,000.

Mr. E. O. White of Toronto states in his *Baptist Calendar* for 1901—upon what seems to be indisputable authority—that the honour of sending the first missionary from Canada to the heathen abroad belongs to the Baptists of Canada. He says, "Before Carey sailed from England for India, *David George* sailed from Halifax for West Africa on the 10th of December, 1792, and the Mission founded by him at Sierra Leone has been maintained by the English and American Baptist Missionary societies ever since with encouraging success." George had been doing the work of an evangelist in Nova Scotia and New Brunswick for several years before he went to Africa. "Governor Clarkson of Sierra Leone, writing to Dr. Rippon, of London, said he believed David George to be one of the best men in the colony.

IN THE PROVINCE OF QUEBEC, the earliest Baptist pioneer was a young man named William Marsh, of a U. E. Loyalist family, who was baptized in 1792 or '93, and was ordained March 2, 1796. He laboured continuously in the Eastern Townships—farming and shoemaking for his support—until 1825 when he removed to Whitby, Ontario, where he died in 1843. The first congregation was formed at Hallville, near the Vermont border, in 1794. Others followed soon. The oldest existing church is believed to

have been erected at Abbott's Corners, in the county of Missisquoi, in the year 1799. It is still used for worship. Its first settled pastor was Jedediah Hibbard. The first church in Montreal was opened for worship on St. Helen Street on September 25th, 1831, by the Rev. John Gilmour, a native of Aberdeen, "a man of excellent culture, sound judgment and truly apostolic spirit." This church was abandoned in 1860 when a more commodious edifice took its place, which in turn was replaced by a larger one. There are now six Baptist churches and four mission stations in Montreal, the newest and finest church being that on Dorchester street, opened for worship in 1903 by the pastor, Rev. Joseph L. Gilmour, B. D., a grandson of the founder of the congregation, who has recently been appointed Professor of Pastoral Theology and Homiletics in the McMaster University, Toronto.

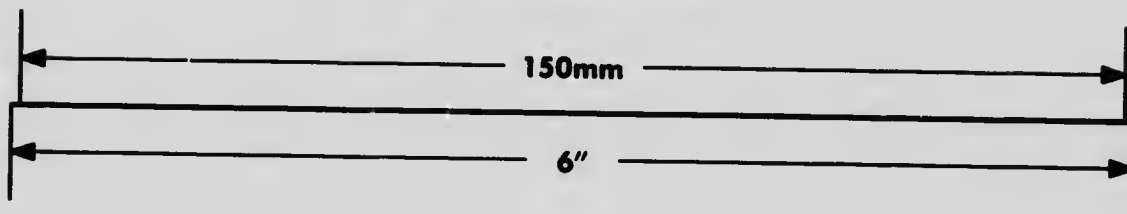
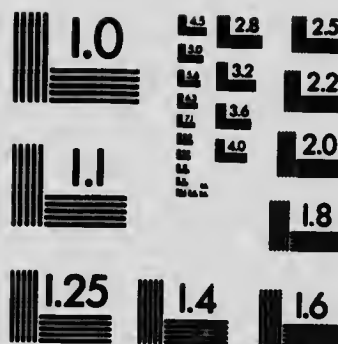
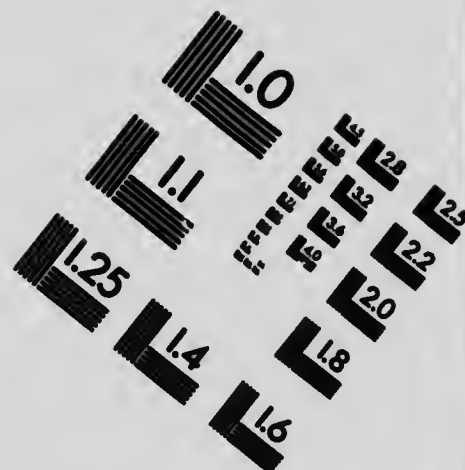
IN ONTARIO AND THE NORTH-WEST.

Among the Loyalists who came to Upper Canada at the close of the American War, only a very few were Baptists, but they must have been made of good stuff, for the denomination grew and increased rapidly. Tradition asserts that a congregation was organized at Beamsville, in Lincoln county, as early as 1776. That a church edifice was erected there in 1796, with Rev. William Holmes for its pastor is well authenticated. This church greatly flourished during the first half of the 19th century, with Jacob Beam as its leading member, and it became the mother church of many others in the Niagara

district. The oldest Baptist congregation in Eastern Ontario originated in 1785 through the preaching of one, Benjamin Crandall, a young evangelist from the United States. The society was formally organized in 1798 when a little log church, 12 x 16 feet, was raised in Haldiman Township; the first stated pastor was Rev. Peleg Card, in 1818. A church was also founded at Harlem, county of Leeds, in 1803, by Abel Stevens, a U. E. Loyalist, who was ordained its first pastor in 1804.

In 1815 a number of Baptist families came from Perthshire, Scotland, and settled in the Ottawa valley. In the following year they organized themselves into a congregation with headquarters at Breadalbane, so called from the district of that name in Scotland whence they came. Their leaders, thirteen in number, were all "Macs," with the exception of one Campbell and one Stuart. Some of them were staunch Calvinists and others pronounced Arminians, and, Scotch-like, they agreed to differ, but in 1829 they united in a call to Rev. William Fraser of Inverness, Scotland, who became their beloved minister for nineteen years, after which he removed to Kincardine. Among the "Fathers" to whom the Baptist cause was greatly indebted in its early years in Canada there were some very eminent men. One of these was John Edwards, converted under the Haldanes' ministry in 1799, who came to Canada in 1822. Long before his ordination in 1831, he was known throughout Canada and in Britain as one of the most successful preachers of his time. It was through his influence that John Gilmour of Aberdeen came to this country; and his coming meant a great deal





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1653 East Main Street
Rochester, NY 14609 USA
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Fax: 716/288-5889

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BAPTIST CHURCH, JARVIS STREET, TORONTO.

to the denomination. The Rev. Robert Alexander Fyfe, D.D., was another tower of strength in the Baptist Church. Born of Scottish parentage in the province of Quebec, he was educated for the ministry in the United States and ordained in 1842. Commencing his ministry in Perth, he was soon after called to Toronto. He became Principal of the Woodstock College in 1860. As a pastor, educationist and administrator, he had no superior, and when he died in 1878, it was felt that the Baptist church had lost "one of the ablest ministers the Denomination had produced."

The first church in Toronto was erected on March Street in 1832, with a capacity for sixty people. Dr. Fyfe became pastor of this church in 1844, and again in 1855 to 1860, when he went to Woodstock College. In 1848 the Bond Street Church was opened for worship; this gave place, in 1875, to the Jarvis Street Church, which is regarded as the mother of the twenty-two churches now in the city. It cost \$103,000, of which \$60,000 was given by Senator MacMaster and his family. THE MACMASTER UNIVERSITY was founded in 1880, by the munificence of Senator MacMaster who not only defrayed the cost of the splendid building but bequeathed a million of dollars for its endowment. Mrs. MacMaster also gave \$38,000 to found the Moulton Ladies' College. The College at Brandon, Manitoba, founded in 1899, is the only other Theological institute of the Baptist Church in Canada. It was virtually the gift of Mr. and Mrs. William Davies of Toronto.

The Canadian Auxiliary to the American Baptist Mis-

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sionary Union was instituted at the suggestion of Dr. Fyfe in 1866, and in the following year its first missionaries, Mr. and Mrs. Timpany, joined the Telugu mission in India. The Cocanada mission, an independent Canadian enterprise, was inaugurated in 1873. In March of that year, Mr. and Mrs. John McLaurin took possession of the new field and laid the foundations of one of the most successful missions in India. The Home Mission Board sent its first missionary, Rev. A. McDonald, to Manitoba in 1873. Winnipeg was then a village of 500 or 600 inhabitants, and in it there was but one Baptist. At the end of 27 years there were 75 churches in the Northwest with a membership, in 1900, of 4,200. In 1874 a beginning was made in British Columbia: the first Baptist church in that province was dedicated in Victoria, in January, 1877, the Rev. William Carnes was the pioneer pastor. Soon after this, churches were founded at New Westminster, Vancouver, and other strategic points, so that in fifteen years' time there were eighteen churches in British Columbia.

There are now some 450 ministers in Western Canada, and 250 in the Maritime provinces, with a total constituency (by the census of 1901) of 316,714 Baptists in Canada. There are six Baptist churches in Hamilton, five in London, four in Ottawa, and two in Kingston.

The Baptists have always been noted for their missionary enterprise. They support missions effectively in India, Burmah and South America.

The Congregational and Lutheran Churches.

FROM A. D. 1765.

SOME would claim that the so-called "Mather's Church" in Halifax, afterwards named by the Presbyterians *St. Matthew's*, was the mother church of Canadian Congregationalism. That church, as already explained, was erected by the aid of the Government in 1751 and officially designated "The Protestant Dissenting Meeting House," and was designed for the use of all the Protestants outside of the Church of England by law established.

As early as 1765 Congregational churches had been formed in Nova Scotia at Cumberland, Onslow, Falmouth, Liverpool, Chester, and at other points in charge of ministers from New England. Some years later a "New Light" dawned through the preaching of a young man, Henry Alline, a native of Newport, Rhode Island, who when a boy came with his parents to reside at Falmouth, N. S. He formed a number of societies which he superintended with great assiduity and enthusiasm, but not always with discretion, till his death in 1784, when these societies came under the charge of some of his converts—young men of no special training for the ministry—and eventually, with few exceptions, became connected with the close communion Baptists. The year 1776 proved to be a crucial time in the experience of the older congregations, for it saw them severed from their home Church

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in New England, whence they had obtained an educated ministry; of the original churches only a remnant remained true to congregationalism, and to this day their numbers are comparatively few in the Maritime provinces.

IN THE PROVINCE OF QUEBEC, the congregation of Rock Island, in the county of Stanstead, claims to be the oldest member of this denomination, tracing its origin to the year 1796, when a few families, descendants of Pilgrims and Puritans from Massachusetts and New Hampshire, crossed the United States boundary line in search of homes for their large families; and long before they had any minister placed over them, faithful deacons summoned them to worship in the log barn of Captain Israel Wood, where they were visited at intervals by Rev. James Hobart of Berlin, Vermont, for a number of years. In 1810 the Rev. Luther Leland, of Derby, Vt., gave part of his time to the cause in Stanstead, and during six years held services in an old school-house. The church was regularly organized in 1816; in the following year the Rev. Thaddeus Osgood became pastor and preached in a building known as the "Old Union Meeting-house." From first to last there has been a succession of seventeen ministers, the longest pastorate being that of Rev. R. V. Hall, who held the fort for sixteen years; the next longest being that of Rev. G. Ellery Read, who preached his last sermon here on the last Sunday of May, 1895, and who was succeeded by the Rev. William R. Harvey in June following.

The existing church edifice was erected in 1876, since which time large additions have been made to the mem-

bership, and the centenary of the establishment of the first religious community of the "Congregational way" in what was formerly known as Upper and Lower Canada was appropriately and enthusiastically celebrated in November, 1906.

In the city of Quebec, work was begun by Rev. Mr. Benton from the United States in 1801, when a congregation was formed. In the third year of his pastorate Mr. Benton became involved in difficulties with the city authorities which resulted in his arrest and imprisonment, and a fine of fifty pounds!

With a narrow-mindedness characteristic of the times, Mr. Benton had been refused the use of the legal church register, without which no minister could lawfully discharge some of the most important duties of his office. In a pamphlet entitled "Law and Fact," Mr. Benton indignantly protested against the injustice that had been done him, and for so doing he was made to suffer. He served the term of his imprisonment, while some friends in Scotland paid the fine. In 1829, this congregation became connected with the Church of Scotland and is now known as "Chalmers' Church." In 1816, a congregation was formed at Stanstead which is one of the oldest of the Congregational churches in Eastern Canada. Other congregations were soon after established in the Eastern Townships with such ministers as Rev. John Jackson at Brome, Rev. A. J. Parker at Danville, and Rev. E. J. Sherrill at Eaton. In 1836, Sherbrooke and Lennoxville were united under the Rev. James Robertson, who was succeeded by the late Archibald Duff, D. D. These were all ministers of marked ability.

The first Congregational church in Montreal was instituted by Rev. Richard Miles, a returned missionary from Africa, in 1831, and was the beginning of "Zion Church," long associated with the name of Henry Wilkes, D.D., who died on the 17th of November, 1886, in the 81st year of his age and the 54th of his ministry. He was admittedly the most eminent divine of his denomination in Canada, whose career touched the history of congregationalism at every point and made him "The patriarch and apostle of congregationalism in this country."* Among those who succeeded Dr. Wilkes in Montreal, such names readily occur as Rev. Charles Chapman, J. F. Stevenson, D.D., Rev. F. H. Marling, and Professor Warriner. There are now six Congregational churches in Montreal, of which Emmanuel Church, formed in 1875, is numerically the largest, having for its pastor Rev. Hugh Pedley, B.A.,

*Dr. Wilkes was an Englishman by birth, a Scotchman by education, and a Canadian by adoption. Born in Birmingham in 1805; came to Canada in 1820; was six years in business in Montreal; studied for the ministry at Glasgow University and Dr. Wardlaw's Theological Academy; was licensed as an evangelist in 1832; ordained pastor of Albany Street Church, Edinburgh, in 1833; began his Canadian ministry in the small church erected for Mr. Miles in Montreal in 1836.

It was on the 9th of June, 1853, that Alessandro Gavazzi, the celebrated Italian orator, reformer and evangelist, lectured in Zion church on Popery and Free Speech. The church was densely packed, and an excited crowd was gathered outside. Before the lecture was concluded, disturbance began, shots were exchanged, and the meeting broke up hastily. Anticipating trouble, the military had been called out; the Riot Act was read by the Mayor, when some one—nobody could ever tell who—gave orders for the troops to fire, and this they did with deadly effect, for several were killed and many were maimed for life.

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formerly of Winnipeg, Manitoba, to whom we are largely indebted for these notes on the Congregational Church in Ontario and Quebec.

The Theological College, founded in Toronto in 1839, was removed to Montreal in 1864 and took the name of the Congregational College of British North America—since then altered to "The Congregational College of Canada." It is well equipped with a competent staff of professors and lecturers. Rev. E. M. Hill, D.D., is the principal and professor of practical theology. The previous principals were Dr. Lillie, Dr. Wilkes, Dr. J. F. Stevenson, Dr. Barbour and Dr. J. H. George.

IN ONTARIO, the first congregation was founded at Frome, near St. Thomas, by Rev. Joseph Silcox in 1819. The first church in Toronto was opened in 1834; it was burned in 1855. Among the leading Congregational ministers in that city have been Rev. John Roaf, "the champion of religious liberty and reform;" the Rev. Joseph Wild, D.D., the renowned sensational preacher, who during many years attracted and held immense audiences;" and the Rev. Hen de Bourck—famed for his eloquence, his zeal and success in the erection of churches in many localities. There are now seven churches in Toronto. In course of time, congregations were organized in London, Hamilton, Brantford, Cobourg, Kingston, and other places in Ontario, and at Winnipeg and Brandon, Manitoba, and Vancouver and Victoria in British Columbia, and in Newfoundland (*which see*). There are in all Canada about 100 Congregational ministers, 110 churches, 10,000 communicants, and 30,000 adherents.

In the year 1808, application was made by the people of *Brockville* to the London Missionary Society (Independent) for a minister. Rev. William Smart, a Congregationalist, was sent to them and commenced his labours in 1811. A church was erected and opened for worship January 19th, 1817. For thirty-eight years Mr. Smart continued his ministry here and preached in all the settlements between Cornwall and Kingston, a distance of 100 miles. He became a member of the United Synod of Upper Canada at its formation in 1831 and along with 17 others joined the Synod of the Kirk in 1840, and was one of the dissentients in 1844 when the Canada Presbyterian Church (in sympathy with the Free Church of Scotland) was formed. Amid many discouragements, Mr. Smart's labours were attended with a large measure of success. He died, September 9th, 1876, in the 88th year of his age and the 66th of his ministry. He is often spoken of as the founder of the Sabbath School in Canada, but, as we have seen, that honour belongs to St. Paul's Anglican church in Halifax. It was in Brockville, in the year 1836, that the late Rev. Peter Colin Campbell, Principal of Aberdeen University, commenced his ministerial career.

THE LUTHERAN CHURCH.

THE FIRST LUTHERAN CHURCH OF UPPER CANADA WAS in the Township of Williamsburg; it was opened for worship in 1790, by the Rev. Samuel Schwerdfeger, who came from Albany, N.Y. In course of time it became the property of the Church of England, and the congregation,

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under the pious ministrations of the Rev. Gerbraud Beck Lindsay, became zealous members of the Anglican Church. The original wooden church was carefully taken down and rebuilt in more comely form, and was consecrated, by Bishop Stewart of Quebec in 1836. This was replaced in 1902 by the beautiful stone edifice erected at the cost of some \$7,000 by Mr. E. C. Whitney. In 1844, Williamsburg was created a Rectory, during the ministry of Rev. Dr. Boswell, who was instrumental in building a church at Morrisburg in the same Township. A second Lutheran Church was erected in Matilda, county of Dundas, in 1792, in which Mr. Schwerdfege also officiated in the German language. He was succeeded in 1804 by Mr. Myers, who resigned in 1807, on account of "inadequate support"—a very common complaint in those early days.

The number of Lutherans in Ontario, according to the census returns in 1901, was 48,016, and in the Dominion, 92,394; the number of ministers in 1906 was 126.

THE HEBREWS.

The Dominion census of 1901 makes the total number of Jews in Canada to be 16,432 at that time; of these, 7,526 were assigned to the Province of Quebec, and 5,336 to Ontario. But the number has increased very rapidly during the last few years. There are now in Montreal alone over 21,000 Jews, so that the entire Jewish population of Canada at the present time cannot be less than 35,000.

Aaron Hart, born in London, England, in 1724, is

supposed to have been the first Jewish settler in Canada. He was Commissary General of the British forces under Lord Amherst at the time of the conquest, and at the close of the war took up his residence at Three Rivers. About the same time a few Jews settled in Montreal, where the Congregation Shearith Israel was formed in 1768. About 1777, the first synagogue was erected by the English speaking Jews in Montreal. The late Rev. Abraham de Sola, LL.D., who came from London, England, in 1847, was for many years the minister of this congregation, and was appointed professor of Hebrew and Oriental languages in McGill University in 1848—a man of eminent ability and force of character. His oldest son, Rev. Meidola de Sola, succeeded his father in the pastorate of the Spanish and Portuguese Synagogue, and is admittedly the leading Rabbi in Montreal, if not in all Canada.

The German Jews erected their first synagogue in Montreal in 1859, having for their Rabbi the Rev. Jacob R. Cohen. There are now in Montreal six Rabbis and ten synagogues.



The Salvation Army.

THE Salvation Army is represented in all the provinces of the Dominion. It commenced operations in Ontario in July, 1882, under the direction of Major Moore, and for two years its affairs were administered under direction of headquarters in New York. Commissioner Coombs was "commander-in-chief" from 1884 to 1889. After him came Commissioners Adams, D. Rees, Herbert Booth, and Eva Booth—1896-1904. Mr. Coombs is again at the head of the Army in Ontario and the Western Provinces, while "Brigadier Turner" holds a like position for Quebec and the Eastern provinces. The respective headquarters are in Toronto and Montreal. In the former there are about 100 officers enrolled, and in the latter about twenty-five.

The last Dominion census placed the number of adherents in Canada at 13,949. At the present time there may be twenty to twenty-five thousand, all told. That the increase in numbers has not been more rapid is accounted for from two causes:—(1) The lack of material to work upon, i. e., the comparatively small number of the "submerged churchless class in Canada," for whose benefit the Salvation Army, professedly, in large measure, exists. (2) The overshadowing influence of the Roman Catholic Church in the Province of Quebec—the only province in the Dominion where the Army has been subjected to ill-treatment at the hands of angry mobs, and imprisonment

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by civic authorities. But the conciliatory disposition all along manifested by the evangelists has triumphed over all such difficulties, and their work now goes on, if not always *quietly*, without let or hindrance *ab estra*.

Speaking at Montreal in March, 1907, the General said that the flag of the Salvation Army flies in almost every country on the globe except Russia. "Up to the present time," he said, "all attempts to gain a footing in that cold and mighty nation have proved a failure, and my portrait is kept by the Government as that of a dangerous man who must be debarred!"

WORLD-WIDE STATISTICS AND ENDORSEMENT.

The flag of the Army flies in fifty-five countries or colonies.

There are 7,500 separate and distinct societies, and 15,000 paid officers, who preach in thirty-two different languages.

There are 20,000 bandsmen, who receive no pay for their services.

The official journal—"The War Cry"—is published in twenty-two countries and in seventeen different languages. In all, there are sixty-five periodicals published, weekly, bi-weekly and monthly, having a combined circulation of 1,620,000 copies per issue.

200,000 men, women and children are fed weekly in their homes of refuge; 22,000 of the poorest people in the world are kept from starvation. There are 125 Homes of Rescue for fallen women, into which 6,000 girls are received every year.

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Many thousands of the unemployed working classes are annually sent to the British Colonies, to earn for themselves and families a comfortable living.

On his recent visit to the United States, General Booth was the guest of President Roosevelt and his Cabinet at the White House in Washington; and what is even more remarkable, as an evidence of his world-wide fame the General and his staff of some sixteen or seventeen people were carried by railways in this country fourteen thousand miles without ever paying a cent of fare.

General Booth came to Canada, *en route* to Japan, at the invitation of His Excellency the Governor General, and was Earl Grey's guest of honour at Rideau Hall. At a public meeting of the Canadian Club, His Excellency said that to have the General as his guest was a privilege that he would not readily forget. "General Booth," he said, "was the greatest living illustration of the truth that nothing is impossible to the man who is in earnest..... I hardly know of any organization, political, religious, benevolent or industrial, that has left such a deep impression for good upon the crust of this earth's surface. The Salvation Army has done noble work in bringing hope into the lives of the miserable in all parts of the world: it has accomplished its purpose, and stands to-day an historical example of disinterested enthusiasm." Higher tribute than this has rarely been paid to any man living in this twentieth century.

After-Thoughts.

THE number and variety of religious denominations that have marked and marred the development of Christianity in the United States and Canada is appalling. The World Almanac enumerates no fewer than 155 separate organizations, and the census of Canada for 1901 deals with 142! But these by no means exhaust the catalogue, for many others are grouped together under such headings as "Unspecified" and "Various Sects." As it is, Presbyterians in the United States are divided into fifteen branches,* Baptists into thirteen, Methodists into seventeen, and Lutherans into twenty-three! Any attempt therefore to treat of such a mass of sectarianism in detail is hopelessly beyond the scope of this humble effort. "Surely the time has come," says a trenchant writer, "for a massing of the forces of Christianity in a combined assault on the strongholds of the kingdom of darkness," and it may be added that not one half of the people who are the subjects of denominational estrangement are able to give an intelligent reason for their estrangement. To what extent this ignorance prevails may be illustrated in the story told of a New England couple at a representative meeting of Christians held

* "Journal of the Presbyterian Historical Society," Philadelphia, 1906, p. 330.

in New York a few years ago. James and Sallie were sitting by the fireside a few evenings before they were to be married. Putting on a very solemn face, James broke an embarrassing silence by saying,—“Sallie, there is something I feel I ought to say to you.” Sallie’s heart sank, but she said, “tell me, James; what is it?” “Sallie,” he said, “I don’t like to, but my conscience tells me I ought to.” “Oh,” she replied, “You can tell me anything now. What is it, James?” “Well, Sallie, to tell the truth, *I am a somnambulist.*” “Is that all?” said Sallie, drawing a long breath, “I was afraid it was something dreadful. Don’t worry about that. You know that I have always been a Universalist, but after we are married I will join your church and become a somnambulist; it won’t make a bit of difference.” Such blissful ignorance many would have to plead guilty of were they required in an unguarded moment to “gang ower the fundamentals,” as the great Norman Macleod was asked to do by an old pauper woman in the parish of Loudoun who belonged to the strictest sect of the Covenanters.

FROM PISCAN HEIGHTS, the various branches of the Protestant Church in America seem to see by faith a vision, distinct though still far distant, revealing a union of all their scattered forces. In the meantime, the FEDERATION of all the evangelical churches in the United States has become a live question, and has been favourably entertained by at least thirty different denominations. The aim of the movement is “To express the fellowship and catholic unity of the Christian Church; to bring the

Christians of America into united service for Christ, and the world; and to secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people."

The unions that have recently taken place of various cognate branches of churches in Australasia and India, in Hawaii and Japan, in the Isles of the Sea, in the United States of America and in Canada, indicate a widespread and growing desire for closer Christian fellowship. But the pending negotiations for the union of churches in Canada differing from each other in creed and administration marks a distinct advance in the trend of public opinion; and seems to warrant the larger hope of a more comprehensive union than has yet been consummated. By this forward movement, Canada is giving the Churches of Christendom an Object Lesson more important, far-reaching and note-worthy than anything of a like kind recorded in History since the days of the Reformation. It indicates that members of all Protestant denominations are coming to see eye to eye and tacitly to admit that the verities they hold in common are far more important than the questions on which they differ; thus foreshadowing the good time coming when the Master's prayer for his disciples shall be fully answered,—*"That they all may be one"* *"That the world may know that thou hast sent me."*

Amen.

APPENDIX.



THE GREAT SEAL OF CANADA.

The Great Seal of Canada shows King Edward enthroned: overhead is the motto, *Dieu et mon Droit*: on his right and left are the arms of the four provinces that entered into confederation in 1867; beneath are the arms of the Dominion. The inscription rendered into English is as follows:—

EDWARD VII, By the Grace of God King of Britain and of the Lands beyond the Seas which are under his sway; Defender of the Faith, and Emperor of India.

In Canada, the Seal, 1904.

APPENDIX.

I

CONCERNING OUR ILLUSTRATIONS.

The design of the Armorial bearings of the Dominion of Canada shown on page 118 was kindly furnished by Mr. Joseph Pope, C. M. G., under Secretary of State at Ottawa, accompanied by the following remarks:—

"A great deal of misconception exists upon this subject. Most people seem to imagine that the Arms of the Dominion must necessarily be composed of those of the respective Provinces, but this is not the case. It is true that at Confederation the Arms of the Dominion were formed from those of the four then existing Provinces of Ontario, Quebec, Nova Scotia, and New Brunswick. These Arms have never been changed. Subsequent additions of Provinces to the Union made no alteration in the Dominion Arms, which remain as originally granted by Royal Warrant of date 26th May, 1868."

"It will be observed that not only has the Dominion no motto, but it has neither crest nor supporters. Up to a short time ago, none of the Provinces, with the exception of those above named, had any regular Arms at all. They have recently received Royal Warrants, granting them Arms, but this in no wise touches the Dominion Shield which can only be altered by competent authority."

The following extracts from the Royal Warrant granted by Her Majesty Queen Victoria at the time of Confederation may have some interest for those whose tastes incline to the study of Heraldic designs.

VICTORIA, BY THE GRACE OF GOD OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, QUEEN, Defender of the Faith, etc., etc.

Forasmuch as it is Our Royal pleasure that for the greater honour and distinction of the said Provinces, certain Armorial Ensigns should be assigned to them, KNOW YE, therefore, that We, of Our Princely Grace and special favour have granted and as-

signed, and by these presents do grant and assign the Armorial Ensigns following, that is to say:—

FOR THE PROVINCE OF ONTARIO. Vert a sprig of three Leaves of Maple slipped, or on a chief Argent the Cross of St. George.

FOR THE PROVINCE OF QUEBEC. Or on a Fess Gules between two Fleur de Lis in chief Azure and a sprig of three Leaves of Maple slipped Vert in base, a Lion passant guardant or.

FOR THE PROVINCE OF NOVA SCOTIA. Or on a Fess Wavy Azure between three Thistles proper, a Salmon Nalant Argent.

FOR THE PROVINCE OF NEW BRUNSWICK. Or on Waves a Lymphad, or Ancient Galley, with Oars in action, proper on a chief Gules a Lion passant guardant, or as the same are severally depicted in the margin hereof, to be borne for the said respective Provinces on Seals, Shields, Banners, Flags or otherwise, according to the Laws of Arms.

And We are further pleased to declare that the said United Provinces of Canada being one Dominion under the name of Canada, shall, upon all occasions that may be required, use a common Seal to be called the "Great Seal of Canada," which said seal shall be composed of the Arms of the said Four Provinces quarterly, all of which armorial bearings are set forth in this Our Royal Warrant.

Given at Our Court at James's, this Twenty-sixth day of May, in the Thirty-first Year of Our Reign.

By Her Majesty's Command,

(Signed) BUCKINGHAM & CHANDOS.

II

OUR PHOTOGRAPHERS AND OTHER CONTRIBUTORS.

In justice to the Artists who supplied us with the photographs from which our illustrations have been made, it should be stated that many of the Photographs were sent by private friends without giving any clue to the names of the artists; but thanks are tendered to the following parties who gave us permission to reproduce their pictures, as we have done.—

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GEORGE P. HALL AND SON, NEW YORK.—Old Trinity Church; St. Patrick's Cathedral; The Broadway Tabernacle, and the Jewish Temple Emmanuel, all in New York.

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JOHN H. COXHEAD, BUFFALO.—Baptist Church there.

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Rev. George A. Gordon, D.D., of Old South Church, Boston.

Rev. Howard Duffield, D.D., First Pres. Church, New York.

Rev. Frank R. Symmes, Old Tennent Church, N. Jersey.

Rev. William R. Richards, D.D., The Brick Church, New York.

Mr. Charles F. Hoffman, St. John the Divine, Cath. New York.

Mr. W. C. Lilley, First Church, Pittsburg, Pa.

Mr. Alfred Farlow, First Church Scientist, Boston.

Archdeacon Pentreath, New Westminster Cathedral, B. C.

Rev. Robert Campbell, D.D., St. Gabriel Street Ch., Montreal.

Rev. James Barclay, D.D., LL.D., St. Pauls Ch., Montreal.

Rev. Canon Edwin Loucks, Kingston Cathedral.

Rev. R. Ashton, Mohawk Church, Brantford.

Rev. F. B. Duval, D.D., Knox Church, Winnipeg.

Rev. Thomas Hart, D.D., Kildonan Church, Man.

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Mr. John C. Thomson, Quebec, Anglican Cathedral there.

Mr. W. H. Brown, Notre Dame de Victoires Church, Quebec.

Mr. Robt. Lawson, Jarvis Street Baptist Church, Toronto.

Mr. S. R. Hart, St. Andrew's Church, Toronto.

Mr. William Henderson, Methodist Vancouver, B.C.

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Besides these, and those whose names are mentioned in the body of the work—as a big sheaf of correspondence testifies—while in pursuit of his investigations the writer derived much assistance from many other ministers and laymen in the United States and Canada, and from honourable women not a few, among whom are:—

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Thomas Davidson, K.C., Montreal.

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Unforeseen difficulties stood in the way of obtaining all the photographs we asked for. In some instances, trees and unsightly telegraph poles marred the vision. In the case of Trinity Church, New York, the towering "sky-scraper" proved to be the bug-bear, and the courteous reply to our application was:—"It is not an easy thing to do, as the enormous sky-scrapers erected now on all sides of the church, and almost concealing it from view, make it impossible to obtain a new and good photograph." But all hope was not abandoned. As Oliver Cromwell said to the artist when taking his likeness—*paint me, scars, warts, wrinkles and all*,—so the mandate went to the photographer, with the extraordinary result seen in our frontispiece—a picture of Old Trinity taken from the rear of the church and surrounded by a forest of sky-scrapers!

It was inadvertently omitted in its proper place to acknowledge indebtedness to REV. J. M. MACLEOD of Vancouver, for the information he furnished respecting the Roman Catholic, Anglican, and Presbyterian Churches in Prince Edward Island, on pages 125, 156 and 206.

III

AS TO PROOF-READING.

What can be expected of eyes that are eighty-six years old? The wearer of these eyes is long since unused to proof-reading, and all he can say for himself in this regard is—*Quod potui perfecti*. With the aid of a magnifying lens he did what he could and relegated the responsibility to younger eyes, which have done their best. But there are spots in the sun. The most careful work of expert proof-readers is rarely immaculate. In the first edition of the Revised New Testament, printed in 1877, the most pains had been taken to ensure absolute freedom from typographical error. Was it perfect? Alas! no. At the twelfth hour, a printer's error was detected which caused the whole edition (fortunately not a large one) to be cancelled, for in 1 Peter, 1, 13, this was the reading—"Gird up the *lions* of your mind!"

So we crave the gentle readers' indulgence, and ask them to be just a little blind to any inaccuracies they may discover in this Book of Genesis.





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